

Mothers and the Holy Spirit

A French poet was endeavoring to describe love's challenge. "To mount the altar of God and make a holocaust of one's individuality in order to live for others" were the words he found. On Mother's Day Americans offer their annual tribute to those who daily confront that challenge. On May 13 speakers will unfurl their finest eulogies, apostrophizing the role of motherhood and memorializing mother's unending tasks about the house and her undiscourageable loyalty to her children. This year, however, as the casualty lists lengthen and the draft calls multiply, mothers will need spiritual strengthening rather than the human recognition to which they have every right. May 13 is also the Feast of Pentecost. The coincidence should suggest a search for deeper wells of maternal courage. Symbol and center of the family (much as Our Lady was in the Cenacle), American mothers and all those valiant women who exercise the ministry of spiritual motherhood must beg for a larger outpouring of the Holy Spirit. They will need increasingly His gifts of wisdom and fortitude. They are called upon to manifest in fuller measure His fruits of peace and faith and patience.

Tribute to the Christian Brothers

Being a "Brothers' Boy" this year has an added measure of pride for nearly a half million young men in schools around the world. April 30 was the tercentenary of the birth of St. John Baptist De La Salle, founder of the Brothers of the Christian Schools, who staff thousands of schools in both hemispheres. The anniversary is occasioning wider recognition of the contributions of the great French educational pioneer, the first to establish training colleges for teachers, schools on a large scale for the poor, reformatory schools for delinquents and secondary schools for the middle classes. The popularizing and systematizing of our present method of classroom teaching and an emphasis on the vernacular as the medium of instruction also came from St. La Salle. Most important of all, he raised the hitherto despised, part-time occupation of primary-school teaching to the dignity of an honored profession and a religious vocation. It was not an easy undertaking: the Cathedral Canon of Rheims with his Doctorate in Theology encountered heart-breaking opposition in his determination to bring to the poor of France's seventeenth-century cities an education fitted to their needs and capacities. Harassed by uncomprehending members of the hierarchy, obstructed by magistrates who were in league with secular forces, by the vested interests of the Corporation of Writing Masters and by the implacable Jansenists, St. La Salle vowed to live on bread alone rather than abandon his work. The nearly 20,000 members of the Institute he founded rejoice today as their loyal graduates join with them in praising the Saint for whom the will of God in the training of poor boys was bread enough. The five Provinces of the Brothers of the Christian Schools in the United States and the three

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Provinces in Canada, comprising almost 200 communities on this continent, are holding special observances this month. The sainted founder will not mind at all that hundreds of thousands of Catholics will honor him only in their hearts by praising the work his valiant sons are doing today.

Operation "meat grinder"

Two weeks ago the forward elements of a UN force, about twelve miles north of the 38th Parallel, suddenly heard the whine of artillery shells. In the glare of the barrage they saw Chinese soldiers running in pairs along the Korean mountain ridges. An observer phoned back to headquarters, "I think this is it." This was it. The long anticipated Chinese offensive had begun. From 650,000 to 700,000 Red troops were massed in North Korea. The Chinese commander had placed 400,000 of these in a line stretching from the center of Korea to the west coast. As the battle developed, the Chinese strategy proved the same as in their two previous all-out assaults: they moved down the central mountain spine where the UN mechanized equipment would be at a serious disadvantage. Their immediate objective was to drive a wedge into the UN center, fan out and begin a double envelopment, culminating in a two-pronged drive for Seoul. The defense strategy was simple but required perfect execution. The plan was to fall back and trade "real estate" for UN lives, keeping the Communists in the open where the air force and artillery could put them through a "meat grinder." By May 2 some Chinese elements had reached the outskirts of Seoul, when they suddenly pulled back. Pounded by artillery fire from sea and land, smashed by the Allied air force, the Communists had nothing to show for their latest offensive but a few miles of scorched earth and 75,000 casualties. For the moment, at least, the spring offensive was broken. Operation "meat grinder" had worked. But the Reds had not given up. The enemy was apparently moving eastward, perhaps to begin a new drive down the middle.

Our policy in Korea

For reasons set forth, in part, in our editorial on "Policy vacuum in Korea?" (p. 154 of this issue), critics of our foreign policy can make the Korean part of it look ridiculous. If we remember the following

facts, we shall not too readily accept current criticism at face value: 1) Our intervention in Korea last June was designed to show that we would not stand by while Communists picked off small nations one by one. The Red Chinese and the Russians now know that. Their strategy has been thrown out of gear, as Col. Lanza pointed out in these pages (3/7, pp. 9-11). If we keep our heads, we can keep Russia off balance. 2) We did not intervene in Korea to wage a war to "victory" over Red China. General MacArthur himself said in his address to Congress that our decision to move in, "from a military standpoint, proved a sound one." We were able to accomplish what we set out to do so long as the original situation—aggression by North Korea against the Republic of Korea—persisted. But when the Red Chinese entered the conflict, "this created a new war and an entirely new situation." In the General's view, as a military man, the only policy to follow in any war is to win it, at whatever cost. This does not follow, with absolute logic, if the "new war" is one neither the President nor General MacArthur expected us to get involved in. We are involved in a war in Korea all right. But the question whether we stand to gain or lose by committing the forces necessary to "win" it involves the balance and orientation of our whole foreign policy.

... and our "global" policy

We must remember that 3) our intervention in Korea has probably pinned down Mao's forces and kept them from moving into Indo-China and perhaps against Formosa and even Japan. It may well have restrained Soviet Russia from moving into Western Europe or the Middle East. In other words, our troops in Korea are protecting many other areas from invasion. 4) Soviet Russia may be trying to suck us into an all-out war in the Far East, without committing much of its own power, in order to strip Western Europe and the Middle East of the protection we could otherwise afford them. 5) Securing the "independence" of Korea has become an ultimate, not an immediate, objective. We'll never attain it by letting Russia get the upper hand in the global strategy. 6) We are playing for huge stakes in Europe. If Russia gets the Ruhr she could give us Korea and call it a wonderful bargain. 7) Like Pope Pius XII, our Government is hoping against hope that World War III can be avoided. If it is, the casualties in Korea, cruel as they are, will seem small. If it isn't, let's fight it on

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our own terms and where we choose, not where the Kremlin chooses. 8) We are feeling our way on very thin ice. Every month of caution sees our power to blast Russia rising. Russia knows this and is off-balance herself. 9) If we have to, we may decide to run the risk in the Far East. The time may come when the Joint Chiefs of Staff will figure that we are strong enough to call Russia's bluff in that area. We are not going to get pushed around much longer in Korea. But if the present Chinese offensive fails, we may not have to run the risk.

Crisis in Iran

The crisis over oil in Iran is rapidly coming to a head (see AM. 3/31, p. 744). On April 27 "moderate" Hussein Ala, friendly to Great Britain and the United States, resigned as Prime Minister. Said Ala: "I became Premier in order to establish peace and security. Events recently show unrest and disorder." The day following his resignation the Iranian Parliament approved the final plans to nationalize the country's oil industry. On April 29 Dr. Mohammed Mossadegh, author of the nationalization bill, became Premier. In the meantime the British Cabinet met to consider measures to forestall the expropriation of the Anglo-Iranian Oil Company by the Iranian Government. On May 1 British Foreign Secretary, Herbert Morrison, outlined his Government's position: 1) Great Britain would not negotiate with Iran under duress; 2) She could not accept Iran's contention that the dispute over nationalization did not concern the British Government; 3) Britain would not admit that the status of AIOC could be altered by Iran's unilateral action when an agreement between the two countries clearly provides against such action. As we go to press Iran has not yet moved to seize the facilities of AIOC. What steps Britain will take will not be known until Iran acts. A much deeper problem, one intimately connected with Iran's decision to nationalize AIOC, is that of restoring law and order in Iran. There is serious doubt that Iran in her chaotic condition could ever manage such an enterprise as AIOC. Unless the Government can restore order, the situation may be ripe for a Communist Tudeh party coup with the help of "free Iranian" troops from Russia. Iran would thus stand to lose both her oil and her freedom.

Australia at the polls

The immediate issue in Australia's general election of April 28 was control of the Senate. Prime Minister Robert Gordon Menzies' coalition Government, with a 74-47 majority in the lower house of the Federal Parliament, could afford to risk casualties there in order to upset the Labor Opposition majority of 34-26 in the upper house. This upset was required if the Government was to achieve its longer-range objective: the proposal of a constitutional amendment which would get around the High Court's invalidation of the Government's anti-Communist legislation (AM. 4/28, p. 88). Labor, bitterly opposed to the anti-Communist laws, would block the proposed amendment in the

Senate. Results thus far announced seem to presage victory for the Government's strategy. While losing some five seats in the House, it has a good chance of getting a bare majority in the Senate. Otherwise Labor has held pretty firm. It used to good effect the Government's failure to cope adequately with the rising cost of living.

Showdown on the seaway

With the conclusion on April 30 of public hearings before the House Public Works Committee, the St. Lawrence seaway and power project moved a step closer to a decision. Though the hearings went on for almost six weeks, the witnesses brought out practically nothing that was new. Mostly they went over the same ground that was covered in these pages some weeks ago (AM. 4/7, pp. 11-14). Some doubt remains about the cost of the project. Seaway supporters put the figure, based on December, 1950 prices, at \$818 million. In return for power facilities, New York State would pay \$192 million of this sum. Canada would contribute \$252 million. Uncle Sam would put up the rest. In view of the billions appropriated for armaments, the cost of the St. Lawrence development, which the Joint Chiefs of Staff consider vital to national defense, seems small. That is true even if the \$818-million estimate should prove to be, as opponents insist will be the case, much too conservative. The seaway received an unexpected boost recently when *Business Week*, convinced by the defense argument, decided to support it. "The sooner it and its allied power projects are started," said this influential weekly on April 7, "the better for the whole nation." Since the issues in the controversy are so well known, there is no reason to delay any longer the final showdown in Congress.

Equality of sacrifice

The metropolitan press hereabouts has been cudgeling farm spokesmen and labor leaders for refusing to play ball with the economic stabilization program. Recently one writer, who, under the guise of hard-boiled economic scholarship, generally manages to reflect the businessman's view of life, summed up the case against farmers and workers as follows:

Yet, while the spokesmen of these two groups—and this is especially true of the labor leaders—never tire of talking "equality of sacrifice," both are currently employing every effort and every article to turn the rearmament effort into a profitable economic venture for the groups they represent.

In support of his strictures, he mentioned that wages and employment are close to record highs, and that the farmer's position in the economy is relatively more favorable than it was in the "golden age" of 1909-1914. What the columnist leaves out is that corporation profits in 1950, after all taxes, literally went through the roof, and that during the first quarter of 1951 dividends paid on stocks listed on the New York Stock Exchange

ran fifteen per cent above the first quarter of last year. The fact is that since Korea the workers, partly through longer hours of work, are somewhat better off than they were before; farmers are considerably better off; and so are corporations. Only those living on fixed incomes have taken a beating. Among the economic-power groups, labor would seem to be the only one that might legitimately raise the question of "equality of sacrifice." In many cases it has been merely trying to catch up with the jump in living costs since a year ago last January.

"Booner" in Iowa

The battle for parental rights in education is seeing in this Republic. California's State Legislature removed a stigma from the Golden State's banner by passing a law exempting from taxation parochial and other nonprofit schools at the lower levels. California gave up \$600,000 in taxes in recognition of the \$40 million nonpublic schools save the public treasury every year. In Cleveland Dr. Reinhold Niebuhr, professor at Union Theological Seminary and consistently fair to Catholics in the school controversy, told a mixed audience on April 20 that the whole question of Federal aid to education could have been settled long ago if Protestants had not adopted an unreasonable, "die-hard" opposition to welfare services for parochial-school children. On the other hand, public-school totalitarianism exploded in Boone, Iowa (pop. 12,000 in 1940) in late April. The school board terminated the contract of Robert F. Shorb, 33, Army air corps veteran of World War II, a teacher in Boone High School. The reason? Mr. Shorb, a Catholic, sends his 7-year-old son to a parochial school. "By implication," explained Mrs. Anna Sutton, board member, "Mr. Shorb is criticizing our schools when he sends his boy to a parochial school." As *Life Magazine* said so well last October, "Our [public] Schools Have Kept Us Free" (AM. 1/7, p. 3). Non-Catholics teaching in the public schools had better watch out too. They cannot marry Catholics, promising to send their children to a parochial school! The American Civil Liberties Union will no doubt concern itself with the Boone case. Meanwhile Catholic public-school teachers are on notice: the educational totalitarians will get you, sooner or later, if you don't fight for your rights—now.

One year of the Kefauver Committee

On May 1 the Senate Crime Investigating Committee summed up the results of a year's investigation during which it visited fourteen cities and heard the testimony of almost 500 witnesses. Here are some of its more interesting findings: 1) William O'Dwyer, present U. S. Ambassador to Mexico, as Mayor of New York and earlier as District Attorney in Brooklyn, took no "effective action against the top echelons of the gambling, narcotics, waterfront, murder or bookmaking rackets." Furthermore "he impeded promising investigations into these rackets." 2) Frank Costello, the kingpin of one of the nation's two major crime syndi-

cates, still had a "sinister influence in the councils of the Democratic party organization in New York County." 3) Governor Fuller Warren of Florida was criticized for reinstating Sheriff Jimmie Sullivan of Dade County, who had been removed as a result of the committee's findings. 4) The testimony of Governor Forrest Smith of Missouri that he had never discussed politics in his meeting with murdered gangster Charles Binaggio was described as "incredible." In all, the committee made twenty-two recommendations, many of them for Federal legislation to curb organized crime. The committee members would outlaw the transmission of race-track information, prohibit illegal gambling losses from being deducted from income-tax returns, block interstate commerce in roulette wheels, slot machines, punch boards, etc. It also demanded stricter tax laws. The recommendations, if carried out, will certainly put a crimp in the activities of the nation's criminal element. Yet, as the committee intimates, the complete solution to the crime problem rests with the electorate. AMERICA will soon run several articles on the work of the Kefauver Committee.

Loyalty net tightened

On April 28 President Truman amended the Government's loyalty regulations to authorize the dismissal from Federal service of employees about whose loyalty there is "reasonable doubt." As originally promulgated in 1947, Executive Order No. 9835, which set up the Loyalty Review Board, required that the Board should have "reasonable grounds" for believing a person disloyal at the time of investigation. It was not allowed to go into a person's past history. Thus the Board cleared William Remington of the suspicion of disloyalty in February, 1949. On May 25, 1951, Remington, testifying before a Federal grand jury, swore that he had never been a Communist. On September 7 a Federal Court found Remington guilty of perjury in so swearing. His Communist membership was set, however, as from 1937 to possibly 1943. When the Loyalty Review Board investigated him in 1948-49, this past membership was outside its scope. With a "reasonable doubt" replacing "reasonable grounds for belief," cases like Remington's should not easily recur. The new rule gives review boards a wide discretion, but that is inevitable.

Red probe in Hollywood

Said a movie producer recently: "The controversy over MacArthur is a blessing because it has squeezed the hearings [of the House Un-American Activities Committee on Communist influence in Hollywood] off the front page." The reason for this singular remark is that Hollywood, being in the financial doldrums anyway, cannot afford a bad press on subversives. The *Hollywood Reporter* recently surveyed the country and found that theatres, even in large cities, are closing off balconies, for example, because there's not enough patronage to fill even the orchestras. In this crisis along come the House investigations. Hollywood faces a terrific loss in its investments in pictures slated for

release which feature the names of actors, producers, writers who have been probed. Even though the movie folk may have declared their break with communism, the public, Hollywood has discovered, is averse to seeing films that bear their touch. It may be too bad that a vast industry is thus threatened financially because of the disloyalty of a segment of its employees, but the probe ought to be continued to the hilt. A prime reason for this view is revealed by *Counterattack*, the organ that unearths "facts to combat communism." The Reds in Hollywood, it says, have been the "greatest single continuous source of income for the Communist party." One screen writer testified that, in addition to his regular Party dues, four per cent of his annual salary was demanded by the CP. The annual "take" from Hollywood "in good years" was estimated at \$1.3 million. If this is true, then an immediately practical step to combat communism is to dry up this source.

The Outstretched Hand

"Peacemongering" is to be pretty much the total public program of the Communist party in the United States, according to a revelation imparted to the faithful in a 3,500-word pronouncement of Eugene Dennis, general secretary of the party. The full text appeared in the April 27 issue of the *Daily Worker*. President Truman and General MacArthur are to be coupled as equal advocates of aggression, their differences to be described as involving nothing beyond the tactics and timing of war. Hints of a return to the United Front policy of the '30s were seen in Dennis' directive to discover "points of agreement around which joint action, however limited, can be organized" with gullible organizations. Party members are explicitly enjoined to "center discussion and action in the factories and unions, in the neighborhoods and local people's civic and church organizations on those issues where there is the widest area of agreement." Suspicions that the Outstretched Hand is aimed at the unwary throat are strengthened by the publication on March 7 of the Soviet State budget for 1951. Military appropriations are up more than 20 per cent over last year. The figure fails to include expenditures on new armament plants or the cost of converting civilian facilities to military production. Andrei Gromyko's argument by insult at the Paris meeting of the Foreign Ministers' deputies on April 25 was scarcely soothing. With 5 million men under arms, the Soviets aren't very persuasive peacemongers.

Businessmen hail the encyclicals

Among the projected celebrations of the anniversaries of the papal social encyclicals, *Rerum Novarum* and *Quadragesimo Anno*, one strikes us as particularly interesting. A nonsectarian businessmen's group, the Marketmen's Association of the Port of New York, will commemorate the event at a luncheon, May 21. A citation will be given to Prof. John H. Sheehan, head of the Economics Department of Notre Dame.

WASHINGTON FRONT

By this time the country seems to have pretty clearly realized that there was more to the original Truman-MacArthur row than was clear at first sight. It was, in fact, and still is, another of our many historic constitutional debates. What was at stake, in Mr. Truman's mind at least, was the very place of the Presidency in our political system.

It is now alleged that the decisive event in firing MacArthur had to do with his premature use, in his own name, of a proclamation that was intended to be made by the President himself, calling for an armistice meeting of the two chief commanders in the field in Korea. The chief offense charged against him was that he added to the proclamation a defiant challenge and threat against Red China, thus nullifying the original peaceful intentions of the President and making sure that Red China would fight on. This looked suspiciously like sabotage of a policy instituted by the President himself.

Another incident illustrates the matter. On April 26, Senator Taft assailed the Joint Chiefs of Staff for being politically subservient to the President, as if that were something shameful. Even some of the President's friends seemed to think that this, if true, would be shameful, so they denied it. But why should they not be subservient to him? He is their Commander in Chief; they are his subordinates, even in military matters. That Mr. Truman may not be a very good Commander is beside the point. Is he to abdicate his Presidential powers for that reason?

Again, when Harold E. Stassen suggested in a letter to the President that he sit down with MacArthur and iron out their differences, the same issue arose. If they sat down together at all for this purpose, they would do so as equals; the President of the United States would meet with one of his own generals on equal terms. The assumption there was probably the most dangerous of all the dangerous things that have happened since this controversy arose.

It is known to those close to the President that whatever else happens to him, he is determined not to leave to his successors a Presidency impaired by any precedent to which he might be a party. Unfortunately, however, we in this country have had a way of letting personal animosities enter into debates of even the highest national import. This is nothing new; it goes back to our earliest days and has happened again and again since that time.

The issues of foreign policy in these parlous days are too delicate and dangerous to be settled on any but the highest patriotic levels. The obvious deficiencies of Harry Truman are definitely not the grounds for a wise and decisive settlement of national issues. Yet too often they have been. **WILFRID PARSONS**

UNDERSCORINGS

Today 2,787,637 students are attending American Catholic elementary and secondary schools. They constitute some 55 to 60 per cent of Catholic children of elementary-school age and about 35 per cent of Catholics of high-school age. Such education, we estimate, saves American taxpayers about a half billion dollars a year. It is achieved at an operating cost to American Catholics of more than \$200 million a year and a property outlay of nearly \$900 million. Presenting these figures in the April issue of the *Catholic School Journal*, the Rev. William E. McManus, assistant director of NCWC's Department of Education, estimates what it would cost to provide a Catholic elementary- and high-school education for every American Catholic child. The answer: \$500 million for new construction and an additional \$100 million a year for operating costs. Fr. McManus concludes that the best we will be able to do is to continue to provide facilities for the present proportion of Catholic children as their total increases.

► **Coming conventions:** Catholic Press Association, New York, May 16-18; Catholic Hospital Association, Philadelphia, June 2-5; Catholic Broadcasters, Seton Hall University, June 8-10; Catholic Theatre Conference, Mundelein College, June 13-16; Congress of Kappa Gamma Pi, national society of Catholic college women, Cleveland, June 21-24; National Liturgical Week, Loras College, August 20-25.

► **More summer schools:** Grailville's six-week courses on the Lay Apostolate begin July 3 at Loveland, Ohio; Friendship House of Harlem (34 W. 135th Street, N.Y.C., 30) offers three one-week sessions on Interracial Living at Montgomery, N. Y., the first on June 14; Gregorian Institute's School of Liturgical Music, St. Anselm's Abbey, Manchester, N. H., July 9-Aug. 4; Notre Dame will have a Marriage Counseling course, limited to priests and seminarians, during its Summer Session.

► **Two priest-scientists,** the Rev. Daniel Linehan, S.J., of Boston College and the Rev. Joseph Lynch, S.J., of Fordham University have completed a preliminary seismological survey under St. Peter's Basilica in Rome, undertaken to determine the extent and direction of further archeological excavation to be undertaken under and near the edifice. Sound waves were used to discover the nature of what is beneath the surface of the earth or behind walls.

► **After a unanimous approval by the Assembly,** California's Senate voted 33-3 to exempt non-profit private schools from property taxes. The taxes on parochial schools—California alone among the states taxed them—had risen as much as 200 per cent in Los Angeles County since last summer. **E. D.**

"Policy vacuum" in Korea

General MacArthur, in his Chicago address of April 28, exploited what he called our "policy vacuum" in Korea. Being a soldier, he made no attempt to explain our policy there. Anyone who has read the *U. S. News-World Report* for April 20 and 27 and *Newsweek* for April 30 knows that the General has vastly oversimplified the problem.

In substance, these reviews show that the slogan of "privileged sanctuary" against air attacks conceals our present enjoyment of the same in Japan and even in Korea, that the MacArthur strategy would involve heavy U.S. naval commitments and expose us to attack by Soviet submarines, and that U. S. policy already imposes an economic blockade against Red China, incomplete because not only UN members but the Japanese oppose it. We shall meet fire with fire in Korea, even if it means spreading the war. But we stand to gain, in the end, by now keeping the action limited, if possible.

Though the General tends to ignore the circumstance, the Korean war is being waged under the auspices of the United Nations. It is true that the UN has given no directive since last October, when it voted 47-5 in favor of a resolution to "restore conditions of stability throughout Korea." That resolution, of course, is wholly inadequate and doesn't tell one-tenth of the story.

It was adopted before the "massive intervention" of the Red Chinese. The simple truth is, as Fr. Kearney showed in his incisive article, "The UN is out of bounds" (*Am.* 1/27, pp. 488-90), the intervention of Red China on the side of the aggressor pushed the Korean conflict far outside the competence of the UN. Waging a war against a major Power, especially one backed by Soviet Russia, cannot be regarded as a "police action." Yet the UN was set up to carry out collective security only by means of such "police action." It was never organized to wage a war. The veto power, in fact, was designed to prevent the big Powers from ever warring on each other as a result of a UN decision. Yet that is exactly what has happened.

It has happened through what can only be termed, in view of the Charter, a double "fluke." The first was the absence of Soviet Russia from the Security Council last June. Had she been there, she would undoubtedly have vetoed the UN resolution to sponsor armed intervention in Korea. The second is that a Red regime, supported by the Kremlin, has gained control of China. The Chinese Nationalists, representing China on the Council but not governing the country, voted to intervene in Korea. The Red regime, controlling China's "massive" manpower but not representing her in the UN, sided with the aggressor against the UN.

No wonder the UN, since last October, has announced no policy adapted to this anomalous situation. When the Red Chinese intervened it should have decided that the radically changed situation was beyond its control. It should have branded Red China

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the aggressor and left the *military* decisions to those Powers ready to war on Red China, retaining whatever competence it could in the *political* field.

Nothing like this took place. The United States, which undertook to stop the Korean aggression on its own initiative, has encouraged the legal fiction that we were at the head of a UN "police action," whereas the fighting was transformed last October into a war—a "limited" war, it is true, but nevertheless a war. As a result we *seem* to have no announced policy in Korea beyond the UN directive of last October, which was adopted before Red China became the aggressor. Critics of the Administration are therefore having a field day in this "policy vacuum."

As a matter of fact, of course, we *do* have a U. S. policy in Korea, and a U. S. global policy. Whether General MacArthur likes it or not, and whether he really understands it or not cannot change the fact. The Truman Administration is not lacking in policies—very complicated, delicately balanced, but fairly successful. It is completely lacking in officials who can spell them out for popular consumption. Neither the President nor Secretary of State Acheson comes close to being a match for Senator Taft and General MacArthur in forensic ability. The tragedy is that the American people are being asked to decide between two sets of policies, one of which is simple and persuasively pleaded, the other complicated (as is the world situation) and miserably explained.

We have never seen eye-to-eye either with Mr. Acheson's uncritical admirers or his bitterest critics. That he is unequal to the demands of the public debate now in progress is undeniable. It may be unfortunate that we need a Secretary of State who can defend our policies in simple, cogent language, but events have rendered this necessary. Asking military men to substitute for political leaders is a device fraught with danger.

Maybe it is too late already. But until the Administration turns up some civilian who can drive home the merits of our present foreign policy the way Paul G. Hoffman, former administrator of the Marshall Plan, can drive home the merits of that part of it, the Truman Administration will continue to take a shellacking on the platform of public opinion. On foreign policy, we seem to have become a "mass" or direct democracy, in complete contradiction to the intentions of the Founding Fathers. Such being the case, the Government had better deliver a spokesman, to use a consecrated phrase of our formative days, "adequate to the exigencies of the Union."

Formosa: bastion or springboard?

According to General MacArthur, the destiny not only of the Americas but of the entire world depends on what happens to the beautiful island of Formosa off the China coast. In his dramatic address before the joint meeting of both Houses of Congress, the General demanded that it be made 1) a bastion of defense in the Pacific and 2) the springboard for a major attack on Red China to relieve some of the overwhelming pressure on the UN armies in Korea.

The Administration apparently agrees with General MacArthur that Formosa should not be allowed to fall into the hands of the Chinese Communists. Just after the General's address, the Defense Department announced that it was preparing greatly to increase its shipments of arms to Chiang Kai-shek's troops.

The two events, however, bore no relation of cause and effect. As early as last December, after the Chinese Red intervention in Korea, the United States had already begun shipping military supplies to Formosa. On January 22 Ernest A. Gross, American deputy representative to the UN, announced in Formosa that the United States would not be party to any conference involving the future of Formosa which excluded the Chinese Nationalist Government. In Taipei, Formosa's capital city, the Gross statement was interpreted as a formal scrapping of the "hands off Formosa" policy which had been adopted by the State Department a year previously.

Both the Administration and General MacArthur seem to agree that Formosa must be defended. The burning question is whether Chiang Kai-shek should be allowed to contribute to the UN effort in Korea by staging a major invasion of China.

Nationalist China with its 500,000-600,000 troops can be a powerful ally. As yet, however, its power is mostly potential. It needs development and direction. Formosa's ability to defend itself against an all-out attack by Mao's Red hordes and their possible Soviet allies is still questionable. Otherwise how explain the continued necessity of having the U. S. Seventh Fleet patrol Formosa Strait since the outbreak of the Korean war? The purpose of President Truman's directive was and still is not only to interrupt Chiang's sporadic raids on the mainland but to protect the island itself.

As Hanson W. Baldwin, noted military commentator, remarked in the *New York Times* on March 1:

The major problem in Formosa—one that has not been fully resolved yet—is to insure the security of the island against Communist attack. Not until then is there any use talking about the island's use as a possible springboard for attacks upon Communist China.

An attack on the South China coast would necessarily involve considerable American naval and air support. That brings us back to the nub of the Truman-MacArthur controversy. Can we risk at this time an all-out war in the Far East with possible Soviet intervention—even though disguised—in the air and

on the sea? Maybe we could get away with it, but we might be taking a fearful risk.

Our present policy of furnishing defensive aid to Nationalist China is involving us, step by step, in closer association with Chiang Kai-shek in an internal Chinese conflict. Normally that in itself would place us in a dangerous enough position in the Far East. Given the present conditions in the Orient, however, such a policy is inevitable. Formosa must be kept out of Communist hands.

General MacArthur has emphasized the strategic importance of the island. Apart from its being a potential fortress guarding the periphery of our defense line in the Pacific, it is the base of the largest Asiatic anti-Communist army.

That army in the opinion of many competent judges is not now expendable. It is sound common sense to build it up and strengthen it for the day when the free world can provide a world-wide answer to issues which are not localized in Korea or in the Far East but which, as General MacArthur has said, are in themselves "global." That the global issues can be settled in Asia seems highly doubtful.

Toughen the Production Act

On April 26 the President formally asked Congress to strengthen and extend for two years the Defense Production Act of 1950. In the course of his message he was able to report that the nation had made a good start on the rearmament program. Within a year, the number of men in the armed services, the production of aircraft and deliveries of all types of military equipment had practically doubled. The foundations of an anti-inflationary program had been soundly laid. Given two more years of grace, the defense program would be "over the hump," and, together with our allies, the United States would possess the power to deal with any threat to its security. Since we may not have two years, the President added, since "the world could explode at any time, we must make every day count."

To put the defense program over the hump, Mr. Truman recommended six key amendments to the present law, which expires June 30. With one exception, they are all designed to strengthen the Government's hand in combating inflation.

1. *Subsidies.* During World War II subsidies were used to bring high-cost facilities into production without an increase in the price level. By this means the Government, and other consumers, saved hundreds of millions of dollars. Since subsidies more than paid for themselves once, they can pay for themselves again. Furthermore, without this weapon price controls can't do much more than slow inflation down.

2. *Rent control.* Under existing law rents cannot be effectively controlled. Doubtfully effective a year ago, the law cannot now cope with soaring rents in areas where new defense plants have begun operations and large military establishments have been reactivated. In addition, the law ought to be extended to commer-

cial establishments. Where State and local action is already effective, the President agreed that Federal intervention would not be necessary.

3. *Farm prices.* On this politically delicate issue, the Administration hedged. Rejecting proposals that farm prices be frozen at some level below parity, the President suggested instead that the parity figure for each commodity be computed only once a year, at the start of the growing season, instead of month by month. The import of this recommendation is not very clear. It seems to be designed more to facilitate the administration of the law than to lower food prices.

4. *Housing credit.* At the present time limitations on mortgages apply only to new housing. The President wants them to cover old housing, too. He also insists that Congress provide for regulation of speculative trading in commodities. If granted, both these recommendations would help the fight against inflation.

5. *Enforcement.* If Price Administrator DiSalle's new ceilings are to remain firm, he needs a bigger club than the 1950 Production Act gives him. That is elementary. Honest businessmen and honest consumers should demand that Congress grant all the enforcement powers needed to make price controls stick.

The revision of the Defense Production Act will be the second big test Congress must meet before recessing for the summer. The other is the 1951 tax bill.

Unfortunately, the prospects for constructive action are not very good. Despite the heavy fighting in Korea, too many Congressmen, with an eye on the 1952 elections, are still looking for an easy way out of the crisis. Ultimately they will act on the President's recommendations, but the chances are that what they vote him will be too little and too late. Some good strong letters might stiffen your representatives to face up to the issue. Let them know that you don't favor our meeting the world-wide Communist challenge with one hand tied behind our back.

Can we steady our allies?

Aneurin Bevan's break with his colleagues in the British Labor party has dramatized a situation, common throughout Western Europe, which Americans ought to study with the utmost sympathy.

Ever since the signing of the Atlantic Pact it has been obvious that our European friends are even less enthusiastic about rearming than we are. A very understandable weariness with war, and with the sacrifices of postwar construction, has made wishful thinkers of millions of otherwise normal people. They don't want to believe that Soviet Russia harbors aggressive designs on the West, that the "cold war" is a grim reality in which they are willy-nilly engaged, that the Communist parties in their midst are dangerous fifth columns. These people sometimes talk as if the present tension in the world were the result of an old-fashioned power rivalry between the United States and Soviet Russia, which is no concern of theirs. They want only to be left alone, to remain neutral, to keep

their countries from becoming the battlefields of a third world war.

If to this escapism and defeatism is then added the natural aversion of any people to accept the lower standards of living which a rearmament program necessarily involves, it becomes easy to understand the depressed state of public morale in Western Europe. It becomes easy to understand why governments appear hesitant and half-hearted, and why a man like Bevan could rebel against the size of Britain's defense effort and still remain politically alive. And it is easy to understand, too, why our representatives abroad are plainly dissatisfied with the defense effort of our allies to date, and have recently been talking to them in fairly blunt terms.

Addressing the Flemish Economic Union on April 16, Robert Murphy, U. S. Ambassador at Brussels, said that Washington had "doubts" about the size of the Belgian contribution to Western defense. Whereas the United States and Britain were devoting between ten and nineteen per cent of their gross national product to rearming, Belgium was setting aside only five per cent. In Rome, Charles M. Spofford, chairman of the Council of Deputies of the North Atlantic Treaty Organization, told newsmen that the member nations simply had to accelerate their defense efforts. His words were a thinly disguised warning to the Italian Government, which has still not got Parliamentary approval of a \$400-million arms appropriation. The Dutch and Germans have been chided too.

These warnings were all necessary, but it must be remembered that they will scarcely be effective unless supported by American leadership at home. If we find fault with our allies, it is no less true that they find fault with us—and not without reason.

Our frantic stockpiling after the outbreak of war in Korea, for instance, touched off a world-wide inflation in raw material prices and seriously embarrassed every government in Western Europe. We must find some way of assuring our European friends that the world supply of raw materials will be fairly distributed, and that we are not indifferent to the effect of U. S. rearmament on their precarious economies. Charles E. Wilson, head of Defense Mobilization, gave these assurances on his European trip.

Our European friends are dismayed also by what they take to be a lack of clarity and consistency in our foreign policy. The fresh debate on U.S. policy occasioned by the dismissal of General MacArthur has revived old doubts about whether we are determined to defend Western Europe at all costs and to give it priority over Asia. From this standpoint, the necessity of another "great debate" is, as we said editorially on April 28, deplorable.

The timid, the wavering, the escapists in Europe are not hopeless. They can be won to an all-out effort in the cause of freedom. That requires something more than scolding and threats. It requires a leadership which is at once firm and understanding, realistic and magnanimous.

The Popes and the Industrial Revolution

Benjamin L. Masse, S.J.

The sixtieth anniversary of Pope Leo's encyclical on *The Condition of the Working Classes* (May 15, 1891) and the twentieth anniversary of Pope Pius XI's on *The Reconstruction of the Social Order* (May 15, 1931) are approaching. Referring to the former, Philip Taft, non-Catholic chairman of the Department of Economics of Brown University, wrote in these pages about a year ago: "Although the encyclical is almost sixty years old, it reads today like a current document" (AM. 4/22/50). Mr. Taft suggested that non-Catholics as well as Catholics could find valuable guidance in both statements of Catholic social teaching, better known by their Latin titles of *Rerum Novarum* and *Quadragesimo Anno*.

To this internationally famous scholar, these writings had a "vitality and freshness absent in many contemporary documents." They not only exposed the economic maladies of our times, he wrote, "but the remedies prescribed have been found effective in the past and are sufficiently potent to be helpful in the present."

We ought to seize upon the occasion of this double anniversary to deepen our understanding of the Papal teaching embodied in these classic expressions, and to strengthen our determination to spread a knowledge of them among our contemporaries. It is not at all surprising that a knowledgeable non-Catholic economist should find contemporary value in these two somewhat aged documents. Though the world has changed enormously since Leo and Pius wrote, the basic problem they dealt with—how to subject modern industrial society to the reign of social justice and charity—remains essentially the same.

In Leo's time there was widespread dissatisfaction among the wage-earning class. There is widespread dissatisfaction today. In Leo's time the workers, having lost control of their tools, were losing the sense of ownership. Today the tools workers use are still largely owned by others, and the feeling for ownership and responsibility has all but died. In the 1890's the urban masses desperately sought a security which escaped them. Today, in spite of far-reaching social-welfare legislation, a sense of insecurity troubles workers everywhere. Sixty years ago workers fought employers for a just distribution of industrial income. They are struggling for the same objective today. And in 1891 there were men who went so far as to say that peace and justice would never reign in industrial society until all social classes had been eliminated and the means of production were publicly owned. Their Socialist successors are saying the same thing today.

AMERICA's economics editor has compressed into this article a quick review of the social conditions, resulting from the Industrial Revolution, which occasioned Pope Leo XIII's *Rerum Novarum* sixty years ago this May 15. He has also extracted eight "headlines" from the doctrine of Leo and of Pius XI and succinctly explained their meaning.

Looking back over the past six decades an observer might note here and there a vast improvement in the worker's status and standard of living. Certainly English, American, Belgian, Swiss, Swedish, Canadian and Australian workers are better off today than were their grandfathers. Almost every industrial nation has applied reformist legislation to the worst sores on the body social and economic. But in view of contemporary unrest, in view especially of the world-wide challenge of communism, he would be an optimistic observer, indeed, who would conclude that the sources of infection have been dried up and the social body restored to health. Only blind men do not see today that the world of our time is in the full-tide of revolution, and that the form and direction it should take have not yet been defined.

Rerum Novarum and *Quadragesimo Anno* do not live because they supply easy and detailed answers to all the complex and maddening problems of the modern world. They live because they restate the well-grounded Christian principles from which the detailed answers must be derived. They live because they measure the social problem in terms of man, properly understood—not the "proletarian man" of Karl Marx, not the "economic man" of the classical economists, but the real man of human history, the man made by God and redeemed by Jesus Christ. They live because they furnish a criterion by which can be judged both the evils of the present order and the remedies advanced to meet them—if not with absolute assurance, at least with such prudential assurance as is possible here below.

The evils described by Leo and Pius were grievous and manifold. They all derived, in one way or another, from that exaggerated individualism, or false liberalism, which, itself the product of the modern apostasy from God, is in one way or another the source of most modern errors.

MISERY OF THEIR TIMES

In economics the manifestation of individualism was the theory known historically as *laissez-faire*. Based on the paradox that private vices could be public virtues, this theory saw in the free and unrestricted pursuit of self-interest (the profit motive) the key to material progress. Its proponents argued that the competition resulting from the uninhibited rush of a variety of individuals to increase their fortunes would be a sufficient check on avarice and would constitute the only kind of regulation—"natural" self-regulation—which economic activity required. The State had only

to keep order, like a policeman, and prevent any combination of individuals that might interfere with the free operation of the law of supply and demand. Such a system, or lack of system, would reward the energetic and enterprising, and punish the slothful and improvident. It would inevitably result in national and international prosperity.

By the time Leo XIII wrote, economic individualism had dominated the thinking and practice of the business world for a little more than a century. Its achievement was visible in an enormous increase of wealth. Equally visible, however, was the terrible price in human suffering and social and political instability which this "progress" exacted. In a graphic paragraph, Pope Leo summarized the first hundred years of laissez-faire:

After the old trade guilds had been destroyed in the last century, and no protection was substituted in their place, and when public institutions and legislation had cast off traditional religious teaching, it gradually came about that the present age handed over the workers, each alone and defenseless, to the inhumanity of employers and the unbridled greed of competitors. A devouring usury, although often condemned by the Church, but practised nevertheless under another form by avaricious and grasping men, has increased the evil; and in addition the whole process of production as well as trade in every kind of goods has been brought almost entirely under the power of a few, so that a very few rich, and exceedingly rich, men have laid a yoke almost of slavery on the unnumbered masses of non-owning workers.

The "yoke almost of slavery" included child labor, the exploitation of women, inadequate wages, intolerably long hours of work, unsanitary factories and dangerous conditions of work, lack of job tenure and a general insecurity which pervaded the whole life of the working class. "Bodily labor," wrote Pius XI forty years later, "which Divine Providence decreed to be performed, even after original sin, is being everywhere changed into an instrument of perversion: for dead matter comes forth from the factory ennobled, while men are corrupted and degraded."

In the tragic years which elapsed between *Rerum Novarum* and *Quadragesimo Anno*—years which saw the first World War, the Communist capture of Russia and the beginning of the great 1929 depression—there was marked improvement in the living conditions of the non-owning working class. This was almost wholly due to the intervention of governments. By the beginning of the 1930's, practically every industrialized country had factory-inspection laws, workmen's compensation, restrictions on the working hours of women and children, minimum-wage laws, unemployment insurance and other types of protection against the unpredictable hazards of life. Though Pius XI gladly acknowledged this progress, he nevertheless wrote in 1931:

The ultimate consequences of the individualist spirit in economic life are those which you yourselves, Venerable Brethren and Beloved Children, see and deplore: free competition has destroyed itself; economic dictatorship has supplanted the free market; unbridled ambition for power has likewise succeeded greed for gain; all economic life has become tragically hard, inexorable and cruel.

Like the 19th-century Socialist reformers, the Popes sought to eliminate the abuses of individualism by stressing the social nature of man, of work and property, and of the entire economic process. But unlike the Socialists they did not swing to the other extreme of denying the legitimate claims of the individual.

Specifically, Pope Leo said bluntly that the Socialist concept of human equality was false in theory and unattainable in practice.

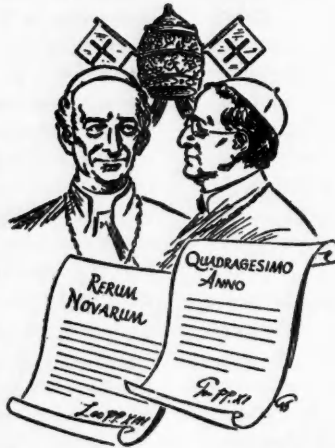
In answer to the demand that private ownership of the means of production be abolished, under the hypothesis that only in this way could the exploitation of man by man be ended, he reiterated the traditional teaching of the Church that ownership is a natural right, one, namely, inherent in human nature as it came from the hands of God and, therefore,

antecedent to the State. It was the abuse of private ownership, not ownership itself, he insisted, which led to the exploitation of workers and begot the spirit of class hatred and warfare. Nature itself dictated between owners and workers a relation of partnership, since neither could survive without the other. This relationship the Christian religion, with its emphasis on human brotherhood, reinforced.

Finally, socialism erred in depriving men of legitimate incentives, in misconceiving the true nature of the State, and in its false concept of the human individual, of the family and of society as a whole. Should socialism triumph, he warned, the workers would be worse off than before.

Though great changes occurred in socialism during the four decades between *Rerum Novarum* and *Quadragesimo Anno*, and a so-called "mitigated" or "right-wing" socialism began to advocate reforms not too dissimilar from the Church's own program, Pius XI refused to lift the ban which Leo had imposed on all Catholics. So long as socialism remained truly socialism, the Pope taught, even though it abandoned its doctrines of class warfare and State ownership, it could not be reconciled with the teachings of the Church. He gave as the reason "its concept of society," which remains "utterly foreign to Christian truth."

This seeming intransigence distressed many well-intentioned Catholics and Socialists who saw in a united front between Christian Democracy and "Democratic Socialism" the only hope of turning aside the twin threats of fascism and communism. It continues



to distress some people, even though fairly recent developments in France, Belgium and Italy show how difficult it is to preserve such an alliance, even on an exclusively political and economic plane. Until Socialists abandon their traditional secularism, until they cease, that is, ignoring God in public life and dealing with man and his problems on a purely naturalistic level, there can be no compromise.

The reason why this is so leads naturally to a consideration of the positive program which the Popes sketched as an alternative to both economic individualism and socialism.

MORALITY AND ECONOMICS

Fundamental to the Papal approach is the doctrine that economics and political science, though legitimate disciplines, cannot be divorced from religion and morality. Pius XI gives the reason in the following passage:

Even though economics and moral science employs each its own principles in its own sphere, it is nevertheless an error to say that the economic and moral orders are so distinct from and alien to each other that the former depends in no way on the latter. Certainly, the laws of economics, as they are termed, being based on the very nature of material things and on the capacities of the human body and mind, determine the limits of what productive human effort cannot, and of what it can, attain in the economic field and by what means. Yet it is reason itself that clearly shows, on the basis of the individual and social nature of things and of men, the purpose which God ordained for all economic life.

What does reason show, then, about man, about his economic activities and about the political and social framework in which they are to be carried on?

1. Reason shows that men are children of God, and that, as a consequence, they can never be subordinated to economic techniques and goals—to the machine and the profit motive.

2. Reason shows that God destined the resources of the world for the support of the whole human race.

3. Reason shows that private ownership is normally the best means—and the one most appropriate to human dignity—for developing natural resources and making them serve the end appointed by God. Neither the possession of private property, however, nor the use of it, is absolute. Though property is privately held, it must always serve social ends. To make sure that it does so is ultimately the duty of the state, the supreme authority in the temporal order. As Pius XI taught:

When the state brings private ownership into harmony with the needs of the common good, it does not commit a hostile act against private owners but rather does them a friendly service . . . it does not weaken property rights, but strengthens them.

Thus factory-inspection laws, restrictions on child labor and minimum-wage laws are a legitimate exercise of public authority.

4. Reason shows that all normal adult working men

have a moral claim, in exchange for an honest day's work, to a family living wage. If this wage is not large enough to afford protection against accident, sickness and old age, the lack should be supplied by some form of social insurance. Ideally, the best form of security is ownership, and workers should be enabled and encouraged to save, with a view to acquiring property. Since wages, like property, have a social aspect, they should be measured not merely by individual needs but also by the needs of the commonweal.

5. Reason shows that the association of individuals engaged in the same economic function is natural. Wherefore, men have a right to establish trade unions and employer organizations by virtue of the natural law of morality. Such associations have the negative function of defending their interests against attack. They also have the positive function of promoting the well-being of their trade or industry, and of collaborating with other groups to promote the general welfare. Indeed, they have the *duty* of doing so.

6. Reason shows that the right to strike is likewise a natural right, but one that can be legitimately exercised only as a last resort, and peaceably.

7. Reason shows that the state is much more than a policeman. It has the positive role of promoting the common good. In discharging this role, it does not aim at supplanting private initiative, but rather at stimulating it and providing a framework within which groups and individuals can function for the well-being of all.

8. Reason shows, finally, that society should not be conceived as a collection of atomized individuals, with the state at the top, but rather as an organic structure in which individuals find their place through membership in a variety of self-governing socio-economic groups. The former concept, which grew out of individualist philosophy, results in overburdening the state. As the state supplies the deficiencies of unrestricted "self-enlightened" endeavor, it tends to expand beyond all reason and threaten personal freedom, initiative and security. The final phase of this development is the totalitarian state.

On the other hand, if individuals develop their social instincts and exercise their right of free association, occupational groups spontaneously arise in all sectors of the economy, and these groups, given juridical status, exercise a degree of self-government which frees the state from a host of burdensome details. In this way the state is enabled to exercise its high function of encouraging, guiding and controlling all economic activity in the light of the general welfare.

Such a society, essentially democratic, offers a middle way between anarchic individualism and suffocating centralism. It reconciles liberty and authority, the rights of the individual and the demands of the common good. It offers the best hope today, perhaps the only hope, of checking the steady drift toward some form of the omnipotent state.

Catholics and the Social Encyclicals

Robert C. Hartnett, S.J.

CATHOLICS IN THE UNITED STATES have been exposed ever since about 1940 to a rather dangerous temptation. Events since that time have exerted a powerful pull to distract them from the study and application of the social encyclicals. The sixtieth anniversary of Pope Leo XIII's *Rerum Novarum* and the twentieth of Pope Pius XI's *Quadragesimo Anno* on May 15 might well occasion an examination of conscience to see to what extent we may have succumbed to that temptation.

"ABNORMALCY" SINCE 1940

When Pope Pius XI promulgated his rich compendium of Catholic socio-economic teaching in 1931, the world was in the throes of the "great depression." The world-wide economic breakdown was itself, of course, "abnormal," at least in the minds of most people. To Pope Pius XI, however, as spokesman for those who, through at least two generations, had devoted themselves to the study of modern industrial society, the depression was in some ways merely the awful culmination of certain trends which had always worked toward the undermining of industrial society. The Holy Father was able, as a consequence, to gain a widespread hearing for his analysis of the causes of social disorder. He was also able to gain a hearing for the far-reaching remedies which he proposed.

In contrast to the earlier encyclical of Leo XIII, therefore, *Quadragesimo Anno* quickly became an object of interest and study to tens of thousands of Catholics in the United States, and even to many non-Catholics. The "social encyclicals" became a widely used phrase. Yet one could hardly say that the teaching of the Popes sank very deeply into the consciousness of Catholics as a whole. If we remember that Q.A. was a *compendium*—a condensation, packed with profound ideas—of Catholic socio-economic teaching, we shall not be surprised that only the exceptional Catholic was both "willing and able" to digest its meaning.

Study clubs, it is true, were formed. Labor schools sprang up. Catholic graduate schools found more and more students, chiefly among priests, brothers and sisters preparing to teach in Catholic institutions, enrolling in courses in the social encyclicals. Something like a real Catholic "social movement" was in the making.

Even in the 1930's, I think, the forward march of this movement ran into a serious snag. The Rooseveltian New Deal proved to be of more immediate interest to most Catholics than the long-range study

What has happened to the Catholic social movement in the United States? AMERICA's Editor-in-Chief here essays an explanation of its slow-down, and points out the "social virtues" required to step up its momentum. The anniversary of the encyclicals provides a natural occasion for some needed soul-searching by all of us.

of Q.A. American Catholics therefore divided into pro-New Deal and anti-New Deal wings. Whenever you started to discuss Q.A. with anybody, he interrupted: "You aren't a New Dealer, are you?" It was practically impossible to keep papal social teaching independent of current political controversy. Looking back, I would be the last to say, in my own case as well as that of many others, that students of the social encyclicals made a very heroic effort to keep the New Deal and papal social teaching separate. Whether it would have been better for us to have tried to do so is a question I cannot even attempt to answer. The simple fact is, in my opinion, that the Catholic social movement got bogged down in the controversy raging over the New Deal.

Another fact is undeniable. Generally speaking, Catholic colleges (I have no information on the high-school situation) made very little, if any, effort to reach all their students with new courses in the social encyclicals. To my mind, this is still true. Rev. William G. Downing, S.J.'s statistical study ("Q.A. in the classroom," AM. 9/10/49, pp. 604-8) has rather conclusively proved this fact.

Catholic colleges, like most institutions, tend to perpetuate older, "tried and true" ways of doing things. That is the inestimable advantage of an institution: it has momentum, and can preserve what experience has proven to be of great value, without incessant deflection by ephemeral trends. Institutionalism, however, like every human good, has its vices as well as its virtues. One of its vices is what sociologists call "inertia." To my mind our colleges have still failed to adjust themselves to the importance of the papal encyclicals published in our generation.

It was the year 1940, however, that brought the real damage to the American Catholic social movement. The defense program in that year lifted us out of the doldrums of unemployment and poverty. The war brought a flush of artificial prosperity which made discussions of "a family living wage" seem very old hat.

Since 1945, a somewhat different situation has thrown Catholic social teaching into an eclipse. Fortunately, the postwar "depression" did not materialize. The satisfaction of pent-up material needs brought on a postwar prosperity. Then the threat of Soviet communism began to absorb our entire attention. As Bishop Ready of Columbus, Ohio, clearly implied in addressing the Catholic Press Association last year, fighting the "malaria" of communism has pushed the social encyclicals off-stage: "We seldom see, these days, the glowing name of Social Justice, which was

once frequently mentioned in our press" (*Catholic Mind*, August, 1950, p. 454). The sober truth is, I fear, that people who are prospering under an economic system cannot easily be persuaded to study its defects in the light of Catholic social teaching. The encyclicals have therefore been left unread by many who are in an ideal position to apply them in their business, professional and civic careers.

THE SOCIAL VIRTUES

Fr. Masse, in the preceding article, has already indicated the social evils to which the great encyclicals were addressed. He has also pointed up the "headlines" of the Catholic social teaching propounded in them. All I wish to do here is say a few words about a phase of the encyclicals which is seldom discussed.

What is regarded as the fourth part of Q.A. is devoted to the "renewal of the Christian spirit," without which Pope Pius XI said social peace could never be established. The central message of the encyclical, as Fr. Masse has shown, is based on "reason," enriched by the Church's 1,900 years of experience. The last part is devoted, one might say, to *motivation*. Those who regard the "profit motive" as the all-sufficient "incentive" in economic life would do well to ponder Pope Pius XI's substantially different teaching.

1. First of all, we must substitute a Christian perspective for "that excessive care for passing things that is the origin of all vices. . . ." Our Divine Lord taught us that "the cares and riches and pleasures of life" choked the good seed He spread among souls. How true this is of the social teaching of Christ's Spouse, the Catholic Church! What good, asks the Holy Father, are "sound principles of economic life" if men's passions are swept away "in unbridled and sordid greed"? The Pope is addressing Catholics. He deplores the extent to which they have fallen victims of "greed for gain." "The sordid love of wealth" is labeled by Pope Pius XI "the shame and great sin of our age." The great Christian virtue which should control this passion, of course, is *temperance*, or "Christian moderation." How many Catholics are there who think this virtue applies only to indulgence in food and drink?

2. "Social justice" is the virtue around which, one could almost say, Catholic social doctrine is built. Ordinary justice, as between individuals, requires honesty and fair-dealing, such as the payment of a living wage and an "honest day's work" for it. "Now it is of the very essence of social justice to demand from each individual [and "each single part"] all that is necessary for the common good" declared Pope Pius XI in 1937.

Most people realize what is meant by the term *maldistribution of wealth*. They instinctively know that some kind of *proportion* should exist in the possession of worldly goods. This is the sort of equality the virtue

of social justice looks to—an equality of proper proportion in the distribution of wealth, based on people's human needs and their social contributions.

The test of whether a Catholic's thinking is permeated by this virtue is simple. When you are discussing social problems with non-Catholics (at least with *some* non-Catholics), do they interrupt you and say: "Of course, you are looking at this problem from the point of view of social justice. I suppose I am not. That is the difference between us"? If you do not think in terms of social justice, you hardly possess the virtues the Church expects of you.

This virtue applies, not only to industrial relations, but to housing, racial discrimination and all similar problems directly affecting the common welfare. A day hardly passes when an ordinary citizen does not discuss a question involving social justice.

General MacArthur deserves credit for emphasizing, in his address to Congress, the striving of Asiatics for "social justice."

3. "Charity," or what Pope Pius XI also calls "social charity," which is "universal," must always take a "leading role" in effecting social reconstruction. Justice, whether "strict" or "social," can more easily measure out what is due to the respective partners

in any social economy—local, regional, national or international. But the spirit of Christian love is needed to inspire us to carry out the demands of justice. It is true, "no vicarious charity can substitute for justice. . . ." But the attitude of Christian brotherhood can and must incline us to be generous in fulfilling the requirements of justice. Besides, there are many occasions in which social virtues closely associated with charity, such as mercy, supply what is wanting in the demands of justice.

The Holy Father deplores the number of those "who, professing to be Catholics, are almost completely unmindful of the sublime law of justice and charity. . . ." The encyclical is, therefore, pointedly addressed even to "good" Catholics. If they wonder whether they are carrying out the heavy obligations Pope Pius XI has set forth as binding upon them, they might simply ask themselves: "How much is it *costing me*, in terms of dollars and cents, to be a *socially* practising Catholic?" If the very query seems strange, that only shows how far we have left the Church's social doctrines on the margins of our daily thinking.

"Catholics," declares the *Boston Pilot*, diocesan weekly, for April 28,

especially have a reputation for conservatism which some of us would like to think is undeserved. . . . The great pity here is that we have not been wanting in leadership, but simply reluctant in responding to its demands.

We are *against* a lot of things. But what do we stand for? There isn't the slightest excuse for our not knowing what the Church expects us to stand for. It is not enough to blame our schools. We can read. May 15 is the day to start doing so.



FEATURE "X"



Helen Trafalgar is the pen-name of a New England woman who finds fresh stimulus for her faith in contact with non-Catholics. Her last AMERICA article was "How I became a convinced Catholic" (3/18/50).

I SAID IT CASUALLY AND CARELESSLY, much as I might have said: "I have to go to the hairdresser's tomorrow," or "I have to return a book to the library tomorrow." Neither of these statements contains any pronouncement that would have caused the slightest ripple of comment on the placid surface of our working day.

But what I actually did say casually to my *vis-à-vis* at the office was: "I have to get up early to go to Mass tomorrow." It was All Saints' Day. That off-hand sentence caused, not a ripple of comment, but a verbal tidal wave. She answered quickly with a superior smile: "That's why I would never be a Catholic. They are always telling you what you *have* to do."

And I answered just as quickly. "But that's precisely why I would never be a Protestant. They never say they have to do anything."

Our abortive conversation died.

My friend does not usually thrust at me so sharply. She is gentle as a rule, with a whimsical rather than a cutting disposition, and excellent manners that proceed from a generous nature rather than from convention.

Still, it must be frustrating for a zealous, instructed Sunday-school teacher (such as my companion) to work closely with a Catholic whom she can neither convert nor sway. It must be awkward for my gentle Sunday-school teacher to discover that a Catholic can, and very often does, have sensible reasons for being a Catholic—reasons that have nothing whatever to do with being born into a Catholic family.

At any rate, our little exchange of words must have left a bad taste in both our mouths, because some time later my companion graciously offered me her favorite fountain pen, which she will very seldom lend to anyone. And in a little while I gave her an idea for shortening the work of a report which she was assembling. We were carefully cordial to each other for the rest of the day.

The episode was ended. But the words remained in my mind. "That's why I would never be a Catholic. They are always telling you what you *have* to do."

The unnamed "they," of course, are the Catholic priests. Because, naturally, "they" make the Catholic religion. "They" gather in secret conclave—probably in

smoke-filled rooms—around their bishops to make *new* Church dogmas. "They" decide, for instance, that an Assumption might be a very good thing—it might "drum up interest," so to speak. Or that a confessional might be a dandy place for political propaganda.

No, I don't believe any such inane nonsense. But my office friend does. She knows a fund of fascinating but purely imaginary details about the Catholic Church. In fact, she knows very little else about the Church, and it is not easy to replace some of her weird notions with accurate information. In most cases, the truth sounds so dull compared to the inspired fancies.

There are many reasons, my friend tells me, why she would never be a Catholic. When I enumerate them to myself, I find, curiously enough, that they are the very reasons that keep me from being anything but a Catholic.

My friend refuses to be dictated to by priests. Yet she obeys her parents and her employer, the traffic policeman and the teachers at extension school. Why then does it seem so difficult to obey the precepts transmitted to us by priests whose teaching function was determined by Christ himself?

My friend tells me proudly that when her minister's views on the Bible differ from her own, she may reject his views as mere personal opinions. Yet when she becomes ill, she eagerly accepts the views of a physician because he is a specialist in his line. Are Catholics so very "odd" when in religious matters they rely upon the statements of priests who are also specialists in their own line?

My friend is appalled by dogmas which Catholics *have* to believe. Yet she accepts without question the propositions of geometry she learned in high school. Is it then so impossible to accept the basic teachings of the Church, which we call dogmas, especially when such dogmas have come down to us explicitly or implicitly from Christ Himself?

My friend insists that she shall interpret the Bible herself and worship according to her own interpretation of God's word. Yet she requires a lawyer to interpret civil law, a druggist to interpret a medicinal prescription, and a professor to interpret Old English.

My friend assures me that the Bible alone is the rule of faith. Yet she accepts only portions of the Bible as true. Other portions she regards as beautiful poetry, fascinating legends or ancient (and therefore very dubious and certainly dead) history. Consequently, my friend's religion consists of a sort of code of ethics built up of favorite maxims gleaned piecemeal from the Bible. Yet if someone were to take another great document—the Constitution, let us say—and propose to live only by those portions of it that strike his fancy, my friend would be properly horrified. If one were to propose scrapping some of New England's traditions she would write denunciatory letters to the papers. My friend has a deep affection for the traditions and customs of old New England.

Why then is it so difficult for her to recognize that

the Catholic rule of faith is the living organism of the Church whose hierarchy and priesthood Christ Himself set up as a teaching faculty to transmit to succeeding generations the message He taught? Only two apostles wrote gospels, only five wrote epistles. These meager writings cannot convey the whole mind of God—the Man who taught for three years. St. John admits it: "Many other signs also did Jesus in the sight of His disciples, which are not written in this book" (20:30). When Catholics cling to every vestige of the genuine apostolic tradition, they are only trying to preserve intact the spirit of Christ's teachings.

My friend is romantic about religion. Much of her religion rests upon emotion and mood. A fiery political debate thrills her: so does a powerful revival-meeting sermon. Martial music brings a lump to her throat; so do the Sunday hymns. From my friend's speech, I have tried to make out her attitude towards God. She seems to regard God as a sort of absentee landlord towards whom she is kindly disposed, especially whenever she has received some particularly attractive benefit. But for the most part, she and the Absentee Landlord seem to live their own separate lives in civil, but distant, sympathy.

To me, religion as a mood, or as an emotion, is a mockery. Religion must be an objective reality if we

are to recognize it at all. We cannot hinge our whole lives on moods—they are too changeable, too dependent upon external and internal stimuli. We *can* bind our lives to the fact of a God whom we have offended, and who has established for us the way to be reinstated in His grace.

We are poles apart, my friend and I, though we face each other every day across an office desk. Emily Post's dicta about tact and courtesy govern our speech but, unhappily, our spirits can never meet in the heart-to-heart familiarity of those whose souls are in complete sympathy.

We are poles apart, my friend and I, though our lives run parallel courses in the groove of a nine-to-five office day. How much wider the chasm must loom in a mixed marriage, where a young couple must try together to make the delicate adjustments of life when they themselves are at sixes and sevens.

We are poles apart, my Sunday-school-teacher friend and I, and I know that she would be happy to draw me out of what she considers the morass of Catholic superstition, incantation and absurdity.

I pray only that her efforts in that direction may continue to force me to think myself deeper into the Catholic faith, and that her failures to uproot me may lead her to wonder why.

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The American novel through fifty years

VI. F. Scott Fitzgerald

Riley Hughes

"There never was a good biography of a good novelist," F. Scott Fitzgerald decided, because the novelist is "too many people." Yet in another sense, as Fitzgerald was also aware, the novelist is nobody at all; he has no life when he is writing. Art is the event for him then, not his own life. But whence comes art, if not from life? It derives, as it immemorably has done, from such fruitful sources as introspection, from non-participating observation, and from the novelist's ability to project his own sympathy and awareness. These are the bootstrap ways: by combinations and disjunctions in the author's thought and experience they can be arrived at. But there is another way, a leap—which cannot perhaps be wholly contrived or willed—into insight. The novelist in this mode is many people not because of the disguises he puts on, but by virtue of the number of disguises he penetrates.

Scott Fitzgerald, however, was thoroughly persuaded that the meat, in the homely phrase of the early New England poet, must come out of the eater. In his egocentric world, the novelist can enter into situations only through the most thorough-going participation. Imagination is not only not enough, it is suspect. For the materialist—Fitzgerald was not entirely mistaken in classifying himself as "essentially Marxist," and his "Fitzboomski" periods were recurrent, early and late—must everywhere apply the test of quantity. Fitzgerald never found the balance between art and life which is necessary for the artist's complete integrity.

Francis Scott Key Fitzgerald had been born in St. Paul in 1894, of a Catholic family of some means which was proud of numbering the author of "The Star-Spangled Banner" among its forebears. Scott attended the Newman School and then, attracted by the Triangle Club, enrolled at Princeton. He was briefly in the Army, as "its worst aide-de-camp," and even more briefly in advertising.

The author's short career as a "spiritually unmarried man" contributed the substance of *This Side of Paradise*; his reading and his experiments in verse and prose provided its several manners. *The Beautiful and Damned*, his second novel, carries the Fitzgerald story into an Army camp (where he was to send Jay Gatsby) and on into the early years of his marriage. Fitzgerald's experiences in Alabama where he met Zelda Sayre, the original Jazz Age baby—were to confirm his conviction that he was, by virtue of his Maryland inheritance, a Southern aristocrat. Fitzgerald's last years were embittered by illness and frustration. "I had been a mediocre caretaker," he knew at last, "of most of the things left in my hands, even of my talent." He died in Hollywood in 1940, leaving his fifth novel unfinished. His era had died before him.

LITERATURE AND ARTS

Fitzgerald's writing career extended over two decades. Yet of the nine books he published in his lifetime, seven were written in the 'twenties. *This Side of Paradise*, the first (1920), was as revolutionary a document for its time as *Main Street* and *The Grapes of Wrath* were to be for theirs. The book is an individual manifesto, a kind of portrait of the artist as a young Princetonian. Its notes of decadence and protest and its salute to change announce that there is a generation born disenchanting.

Yet for all its reputation as the definitive work on the Jazz Age, *This Side of Paradise* is a tentative book, one dedicated not to being but to becoming. It takes its hero, Amory Blaine, through his years at preparatory school and Princeton, and through interludes, only faintly sketched in, of the world outside, to the point where he is free of the past and the future, and about to plumb the present. His life is a process, Amory's friend Monsignor Darcy tells him, of leaving off being a personality and becoming a person. But when the process is complete, Amory, "a fish out of water in too many outworn systems," knows at last that he knows only himself.

What an expensive, random education it was: books, friends, girls and one or two adults provide its ingredients. All exist to show Amory new sides to his nature, to appear in his lists of categories, to serve as audience for his epigrams. They serve, too, to sweep him toward the choice, foredoomed, he will make between being "great" and good. A choice foredoomed because Amory soon loses his power to "scent evil." The "Victorian war" of 1914 ended forever, he thought, the world of wise men and of heroes. Now that his faith, always tenuous, is gone, only a final irony remains: the need of giving others—though "his ideas were still in riot"—a sense of security.

Amory Blaine, however much he was given to vanity and ranting, was never a whiner. The hero of *The Beautiful and Damned* (1921) achieves "being" and thirty million dollars, at the end of the book, in an overwhelming state of self-pity. Anthony Patch, like Amory, begins early to cultivate the graces. After some experience of Europe he goes to Harvard, then lives a life of becoming by waiting, in listless elegance, for the death of his multi-millionaire grandfather. He breaks off a dream-like, curiously "platonic" affair with Geraldine, a Shavian paragon of virtue from the lower classes, to marry Gloria Gilbert, a society girl or, as

an extremely coy passage in dramatic form has it, a "bogus aristocrat."

The "war between the sexes," a dominant American theme, is fought with increasing bitterness in Fitzgerald's books. The attitude toward marriage in *The Beautiful and Damned*, for example, is a revealing one. Gloria admits to Anthony that she would have been "entirely his" before their marriage if he so wanted it, as she would be capable of taking a lover afterward, without soiling her essential self, her mind. *The Beautiful and Damned* is the story of the hideous reality, punctuated by drinking and boredom, of their life together, of the marriage of a woman who wishes to be her husband's "permanent mistress" but neither a wife nor mother, and of a man who is a permanent child. Meanwhile Anthony has been disinherited, and there is a long, sordid wait as the will is being contested. Anthony has an inglorious career in training camp, drifting weakly into a passionate yet weary affair. He returns to New York, has a brief, drunken fling as a salesman, and suddenly inherits his millions.

The Great Gatsby (1925), the fable for which Fitzgerald's name will always be known, achieves passages of striking humor and a delicate wit. Its wit arises not so much from new material as from a fresh way of looking at the old. The book ties together themes Fitzgerald had used before—most memorably those of the outsider from the West and the penniless young man of promise who meets and loves the girl "safe and proud above the hot struggles of the poor."

There are but two kinds of hero in Fitzgerald: the man who had money and must now live without it; and the man who was born without money and who has, by one species of outlawry or another, came late to the acquiring of it. Jay Gatsby, born James Batz, is one of the latter. He enters the Army, trains in the South, and meets a girl whose charm for him lies as much in the civilization of her upbringing as in her person. Gatsby then goes overseas. Meanwhile, Tom Buchanan has exercised a kind of *droit de seigneur* over Daisy, for he has money and position. Elaborately, on his return from the war, Gatsby sets the stage for the rewinning of Daisy, for recapturing the past, for making everything exactly as it was five years before. But he has no conception of the ruthlessness of the assured rich. They can break any number of parvenus arrayed against them, as they will use and discard Dick Diver and Monroe Stahr. No "value," Fitzgerald tells us again and again, has power against the moneyed and assured.

The story of Jay Gatsby's tragedy escapes triviality and sordidness through its allegorical power. The book is a juxtaposition of scene and symbol from beginning to end; it is "metaphysical" in the modern sense. Everywhere is the sign of contradiction. Brooding over an El Greco Long Island are the enormous billboard eyes of Doctor T. J. Eckleburg, eyes which "look out of no face, but instead from a pair of enormous yellow spectacles which pass over a non-existent nose." These eyes do more than survey the dumping ground which separates the valley of villas from the city. They are,

ambiguously but certainly, Fitzgerald's symbol of value. The book was written, Maxwell Perkins told a perplexed reader, to assist people to "distinguish the good from the bad." The author, it is true, will not always assist them to the distinction, but the fixed eyes of Doctor Eckleburg, appearing from out the mists at significant moments of the action, remind that the distinction exists. Sometimes it comes through a vehicle with which Fitzgerald was not always successful, the mode of irony.

In *The Great Gatsby* irony has a fulcrum. Not only are there the standards provided by Doctor Eckleburg, there are the judgments, mid-Western and therefore not decadent, of the narrator, Nick Carraway. For counterpoint there are the norms of Tom Buchanan, whose transformation from libertine to prig the book unfolds. Irony resides in the fact, too, that Gatsby is more truly an "Oggsford man," by virtue of his few weeks there, than Tom is a Yale man after four years in New Haven.

In *Tender Is the Night* (1934) the norm is not even ironically present. There are ironic touches of course. The beach on the French Riviera is a "prayer rug" from which the protagonist takes his final leave while making the papal sign of the cross. But irony has become sick disillusionment, as when harlots wave pink step-ins at departing sailors: "Oh, say can you see the tender color of remembered flesh?"—while at the stern of the battleship arose in rivalry the Star-Spangled Banner." What Henry James called "the failure of fastidiousness"—the waste and disorder of modern life—has become corruption at the core.

Tender Is the Night is, once again, the story of the crackup of a marriage. The marriage of Dick and Nicole Diver is yet another of Fitzgerald's doomed matings of narcissists. Around the Divers, serving as raw material for the parties they give, are a group of expatriates almost interchangeable for the amount of liquor they consume and for their talent for insolence and the *non-sequitur* remark.

As the situation unfolds one learns that Dick had been a brilliant young psychiatrist and Nicole had been his patient. Nicole had been committed to a European sanitarium for a psychotic condition resulting from an incestuous relationship with her father. (This part of the story was omitted from the magazine serialization.) But it is Nicole's money rather than her unhappy past and neurotic present that causes the gradual but inexorable decline. "The manner remains intact for some time after the morale cracks," Dick tells Rosemary. In the end Dick surrenders Nicole to her lover, in the approved "civilized" fashion, apparently as a part of Dick's therapy for Nicole. Nobody wins. "The victor belongs to the spoils," said Patch.



Fitzgerald was himself aware that *Tender Is the Night* is "the story of deterioration," but he could scarcely have intended it to be what Maxwell Geismar has pointed out it really is, a documentary on the novelist's own collapse. Once more Fitzgerald had identified himself, this time more thoroughly than before, with the objects of his horror. His last novel, *The Last Tycoon*, which appeared posthumously in 1941, was to be "a new way of looking at certain phenomena" and "an escape into a lavish, romantic past that perhaps will not come again in our time." The past is the year 1933 as it was lived in Hollywood.

This, too, is the story of a deterioration, here of an art form—the movies—betrayed by big business and big labor. Monroe Stahr was luckier than Jay Gatsby, for he did not have to live in an imaginary past purchased by a meretricious present; the dream world of Hollywood was his connatural kingdom. Stahr, a producer who can say with the grandeur of a Louis XIV, "I'm the unity," is described as the last of the princes, the last of the men of personal responsibilities and loyalty. But this sick Hamlet in a Denmark of ambiguous and shifting loyalties has little at his command save the "private grammar" of Hollywood.

The end Fitzgerald planned for Stahr, which oddly enough he considered neither morbid nor tragic, was death in a plane crash, death before he could countermand the order he had given for his partner's murder. The novel was to conclude on a grand note of irony. The bodies of Stahr and his companions were to be found by children of a mountain village, who were to strip the bodies of their valuables, which were to be of symbolic importance. In the terms of the novel as we have it, irony was to reside in the contemplation of the incomprehensible. The "sense that life is essentially a cheat" was strong with Fitzgerald in his last years. In the settled dark night of the soul it was always, he complained, three o'clock in the morning.

It is difficult to agree with those who see in the pages we have of *The Last Tycoon* the framework of a masterpiece. We know Fitzgerald's design for the entire book, and nothing from his execution would indicate that the finished work would have reconciled his dark despairs and his artistic patterns from them into a meaningful oneness.

Oneness continued to elude Fitzgerald, as it had the thinly disguised projections of himself, his characters. The profound dualities in the nature of this "spoiled priest" (as Fitzgerald thought of himself) could not be reconciled. Beyond such contradictions as his austerity and his "perfect craving for luxury" was the most commanding duality of his life, one still not fully explored, his attitude toward the Catholic faith he had abandoned. He saw his Catholicism, which he sometimes thought of as a "romantic Chestertonian orthodoxy," in terms of his Irish background, also a source of ambivalence. At times he seemed proud of his "Celticism," though he protests a bit too much; at others it gave him "a sort of hollow, cheerless pain." Yet it was as true of him as of Amory Blaine that there

had been a time when his "Celtic traits were pillars of his personal philosophy." "Celtic you'll live, and Celtic you'll die," Monsignor Darcy says to Amory. In a letter to Edmund Wilson in 1920, Fitzgerald wrote, "I am ashamed to say that my Catholicism is scarcely more than a memory—no that's wrong it's more than that." As time went on, Catholicism meant even less than a memory to him; in the depths of his disillusion he wrote that he would ask nothing of either God or Lenin. Yet Catholicism left its mark on his work.

Because Fitzgerald was essentially rootless—what use, in the 'twenties, were loyalties to Catholicism, to Francis Scott Key, to the Middle-Western virtues?—he was powerfully attracted to contemporary currents, which he mistook for ideas. Often self-conscious and mistrustful of self, yet at times going to his own books for advice, he was painfully aware of the lack of substance in his work. Somewhere, he hoped, in the right books, in making the timely gestures, learning and wisdom could be stumbled upon. When he reached out for ideas, he was not likely to find them; but intuitively, brooding upon his deficiencies, his inchoate protests and his feelings of betrayal, he happened upon many insights which were to become truisms.

The verdict of time on Fitzgerald's work will never permit it to be entirely lost to us. Much of it will be forgotten, of course, because Fitzgerald was a profoundly unoriginal writer, and his time had no enduring stamp. He himself felt that "the ennui of changing fashions" would "suppress" him and his books. Few of his writings, it would seem, other than *The Great Gatsby* and a handful of the short stories, will be remembered as anything more than period pieces. Historians will go to them for data on that era in our national life when frivolity was a prime social force. The student of our literary history will, it may be, turn to Fitzgerald to examine the personality of a man who wrote in half a dozen different styles.

F. Scott Fitzgerald, the unrivalled poet of the thousand dollar bill, was the last of the romantics. Early and late he was perplexed with the dualities of life and the dream. Each was escape from the other. "His life was a sort of dream," he wrote in *The Crack-Up* (1945), "as are most lives with the mainspring left out." For twenty years of worldly success, artistic fulfilment and a growing awareness that somewhere along the tinsel way his personality had become lost, Fitzgerald looked sentimentally back on that rare time in the beginning "when the fulfilled future and the wistful past were mingled in a single glorious moment—when life literally was a dream." The later novels and the bitter reminiscences of *The Crack-Up* are the charred remains of the career that failed to measure up to its bright promise.

"There are," he had written, "no second acts in American lives." But *The Great Gatsby* is the dream made palpable, tender and lasting. There the ambiguities are resolved, fashioned into art out of failure and regret. And behind the book, finally unreached and perhaps unanalyzable, is the haunting figure of Scott Fitzgerald, self-dispossessed heir to all the ages.

Two novels saying "yes"

RAIN ON THE WIND

By Walter Macken. Macmillan. 312p. \$3.

THE WEIGHT OF THE CROSS

By Robert O. Bowen. Knopf. 369p. \$3.50.

Differing radically in style, setting and subject-matter, these two novels are fundamentally alike in the affirmation they make. The "yes" they say is in response to the question the theme of each obliquely asks: "is human nature a thing of fundamental nobility?" In their answer these novels range themselves definitely on the side of anti-Calvinism; they deny that if an author plumbs human nature deeply enough he will come at last to find that the essence of human nature is an utterly corrupt and rotten stuff, from which can flow only rottenness and corruption. This, I believe, is at base the thinking of a great many novelists, particularly of those who have followed the allurements of an exaggerated realism. Introspection, analysis must inevitably mean for them cess-pool-dredging because, in Calvinistic thought, human nature is an utterly polluted source.

The Christian writer cannot work from such a basis. For him all the delving in the world into the make-up of human nature cannot end otherwise than in the ultimate affirmation that that nature is a noble thing—not perfect, not immaculate and completely integral (for he will see the fact of original sin and its consequences)—but still noble because it comes from God and was assumed by the Second Person of the Blessed Trinity. The Christian writer, then, though he will shun as a plague any purely humanistic sentimentality, is committed to a basic optimism.

This is the sort of optimism that vitalizes these two quite different novels. The first, by a playwright and a prominent member of the Dublin Abbey Theatre, is one of those quiet marvels of Irish warmth, humor, faith and drama that seem to grow as naturally from the Irish soil as the "purple heather on the hills of Donegal." Only it is not about the hills; it's about the sea, and specifically about Mico, the slow-thinking, terribly birthmarked young fisherman, who, with all his gentleness and mighty strength, his unbookish wisdom and deep resources of loving, seemed doomed to a lonely life. How he wins a wife at last makes a perfectly satisfying, and not at all contrived, happy ending.

Of deeper importance than the plot,

BOOKS

however, are the splendid delineations of character, and the descriptions of the incredibly austere lives of the fisher families. Their austerity, though, is a veritable shout in the world's ears to remind that man "does not live by bread alone." Their little is indeed a lot, as Mr. Macken tells of the devotion, the faith, the high spirits and the vulnerability to tragedy that make their apparently drab lives glow with the nobility that is human nature's. In a lesser hand, this fine book might easily have slipped into mawkishness; Mr. Macken's touch makes the lovely nobility manly and moving.

The Weight of the Cross is Mr. Bowen's first novel and it gets him off to a good start. If the book had deliberately been timed to be an antidote to *From Here to Eternity* it could not appear at a more apposite moment, for it takes almost the identical situations into which James Jones plunged his hero, has its protagonist live his agonizing way through them, and comes up with a totally different solution.

Tom Daley is a sailor in the peacetime Navy. Unreasonably antipathetic toward authority (but perhaps the real reason was his imagined hatred of his strict father), he "blows his top," assaults an officer and is confined to the psychopathic ward. When the war in the Pacific erupts, Jap bombing of the ward gives him and his friend Gaddy a chance to escape. They try to make their way to Bataan, are captured by the Japs and spend years in a labor camp. Liberation comes at last to a Tom Daley who has found himself and some answer to the meaning of life even in the midst of the degradation.

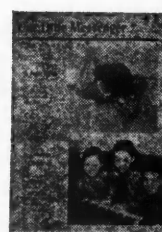
His self-revelation began when he asserted to the Japs that he was a Christian, even though he knew he was risking death and was not quite sure just what a Christian is. It was this stubbornness, this hatred of being pushed around (shall I call it, too, one of the nobilities of human nature?), that kept him clinging to his fundamental dignity, and brought him at last to see, still somewhat dimly, to be sure, that all his rebellion had been against a God and a religion he had distorted.

There is a deal of brutality in the telling and a realism that will set uneasily with some readers, but there is none of that gratuitous realism for

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THE HIGH GREEN HILL

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These two authors don't write in the least like each other, but they both put plenty of thought into their books, with the pleasant result that more thought comes of reading them.

Seven of the essays in Father Vann's book are on the Mass, three on our response to the doctrine of the Blessed Trinity, others are on Confession and health of soul, on the Theology of the *Magnificat*, on The Apostolate of Satan (a frightening one). None of them is easy to forget.

Father Lawson's book is on the attractiveness of goodness—it's difficult enough to be good anyway, but if you don't realize how attractive goodness is, it's even harder. (We do really like goodness, of course, or sham goodness wouldn't disgust us so—just as we dislike counterfeit money because we are so fond of the real sort.)

This is a lightly written, almost gay book, but like Father Vann's, a great encourager of thought in the reader.

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You'll find an extract from both the above books in the current *TRUMPET*: if you haven't seen it ask Agatha MacGill to send it to you free and postpaid.

SHEED & WARD
NEW YORK 3

the sake of sensation that strikes such a false note in many war books. Tom's ponderings are carried on too often at too great length, breaking the pace of the story, and they are frequently murky, as indeed they would be in the mind of a man so muddled. These points being recognized, it would be hard to find a book coming from the late war which says so emphatically that man under stress need not be brutalized. To state that in terms, not of a thesis or a theory, but of reality, is an achievement to win huzzas.

It's a happy duty to commend two good books which are so obviously and naturally Christian in their basic view of human nature.

HAROLD C. GARDINER

A "good" communism?

BALKAN CAESAR

By Leigh White. Scribners. 245p. \$2.75.

"But you seem to think we're fighting communism. We're not. We're fighting Russian imperialism." The speaker, a State Department official, was explaining American foreign policy in the fall of 1949 to Leigh White, veteran Balkan correspondent and CBS news commentator.

Mr. White doesn't think much of that policy. "We are now faced," he writes

with the prospect of a Third World War and if we are to win in either sense [politically or militarily] we must learn the lesson of Yugoslavia, which concluded in Europe a process that began in Spain.

Leigh White participated in that process as an ambulance driver for the International Brigades. The Spanish episode, in his opinion, was "the graveyard of the popular front, of social democracy, and of what is posthumously known today as the 'non-Communist Left.'" It was also the training ground of a group of Communists whose defeat in Spain imbued them with a secret contempt for Russia. The group included Josip Broz Tito, Edward Kardelj, his Foreign Minister, Milovan Djilas, theoretician of the Belgrade regime, Gen. Konstantin Popovitch, Tito's Chief of Staff, Ales Bebler, his UN representative and Vladimir Popovitch, his Ambassador to the United States.

Balkan Caesar is the story of how that gang of international terrorists sabotaged Yugoslav resistance during the days of the Hitler-Stalin Pact; how it was put in power by the Allied policy of "winning the war first and playing politics afterwards;" how it was excommunicated by the Kremlin,

principally because it ambitioned Trieste and Salonika and a delegated hegemony over the Balkans; how its ruthlessly doctrinaire madness has inflicted "the impartial misery of Marxist rule" on 16 million Yugoslavs.

Leigh White knows the details of the story. He was wounded by a Nazi *Stuka* while reporting the war in the Balkans. He has returned since to check on the high hopes of those days.

Events are moving too rapidly, Mr. White acknowledges, to warrant any concrete suggestions from him as to how Americans should handle Tito. He clearly believes that we must use Tito better than he uses us, else we forfeit the advantage gained by our intervention in Greece. We should certainly demand reforms—"spiritual concessions"—in Yugoslavia, he believes. After all, we have been free in pressing for reforms in the Philippines, in Greece, Turkey and Iran. He is insistent, however, that

We must not make a false distinction between Titoism and Stalinism . . . If we depend on Titoism to stem the advance of Stalinism, as we depended on Stalinism to stem the advance of Hitlerism, we shall end up by coming to terms with Titoism, as we came to terms with Stalinism, to our undoing, in 1945 . . . A Communist victory, whether Stalinist, Titoist or Maoist variety, will spell our ruin more surely than any atomic bomb.

Leigh White is clearly a forthright man. His earnest (and documented) exhortation is a healthy antidote to the fashionable doctrine that distinguishes between "good" and "bad" communism, a doctrine issuing from philosophical fatigue.

EDWARD DUFF

Two unmaskings of Reds

THE COMMUNIST TRAIL IN AMERICA

By Jacob Spolansky. Macmillan. 227p. \$3.50

This book is an easy-to-read account of the personal experiences of an investigator of subversive activities, whose contact with Communists in this country antedated the founding of the Party itself. Jacob Spolansky, born in the Ukraine, became a naturalized citizen before World War I, during which he served as a confidential agent for Army Intelligence. In July, 1919, he was inducted into a Federal agency known as the Bureau of Investigation, which was the predecessor of the present FBI. In this capacity, he used his widespread con-

nections with various Slavic groups to observe at first hand the early workings of the Communist Party, which had been founded in September, 1919.

Spolansky does not attempt to write a complete history of the Communist movement in this country. Instead, he describes in detail certain investigations which he personally conducted. Particular emphasis is laid upon Communist activities in the midwest, the region in which Spolansky was active for many years.

Chapter Two gives an account of the "famous rendezvous in the woods"—the 1922 Communist Party Convention—which he personally conducted. Particular emphasis is laid upon Communist activities in the midwest, the region in which Spolansky was active for many years. Chapter Fourteen throws considerable light upon certain counterfeiting escapades of Russian agents in the United States. And another chapter outlines the various techniques for sabotage as taught to American students at the Lenin School in Moscow.

Two chapters are devoted to "the female of the red species"—to Communist clubs for well-to-do women and to various feminine personalities in the Party and its fronts. One chapter is set aside for Communist activities among college students and another to the Communist appeal to scientists.

In one instance, Spolansky is either confused or inaccurate. On page 202, he attributes the Detroit race riot of July, 1943, to the machinations of the Communist Party. This is a fantastic charge, inasmuch as the Party at that time was doing its utmost to prevent the loss of a single man-hour from preparation for a "second front now." It is true that, prior to the invasion of the Ukraine on June 22, 1941, Communists tried to stir up race hatred as a means to "turn imperialist war into civil war." But once Hitler had "treacherously" violated the soil of the Socialist Fatherland, every loyal comrade strove night and day to forestall

the very possibility of an even momentary work-stoppage. Spolansky's mistaken interpretation of this one event, however, does not vitiate the generally excellent quality of his work.

WILLIAM A. NOLAN

THIS DECEPTION

By Hede Massing. Duell, Sloan & Pearce. 335p. \$3.50

This is the story of a Communist spy, who at seventeen married Gerhart Eisler, one of the leading political figures among those who serve the Kremlin outside the borders of Russia.

The publishers rightly say "it is not an exposé, nor a political study, nor a spy story—although it contains all of these . . . it is a human document for these times of crisis and soul-searching." W. L. White has written of it:

Here finally is the tragedy of our left-wing intellectuals of the past quarter century, sensitively told by one of their own. Not only their names are there but their motives, which at the time were surely not without honor. It was courage that pushed them on until the lily of idealism was suddenly caught in the steel teeth of the rat-trap of Soviet espionage.

With Richard Crossman's *The God That Failed*, this can be recommended as a study of conversion and disillusionment with the great godless religion of our time. Miss Massing's story is much more moving (it sometimes reads like a thriller) and in a human way more interesting than the recantations of people like Koestler, André Gide and Richard Wright. They were more intellectual and more political, and by her own admission Miss Massing was never completely obsessed with politics and intrigue. She was seeking to lose herself in a faith.

How that faith led her to all-night conversations in European artists' cafes, to one country after another, to a fateful trip to Moscow in which she feared the GPU would liquidate herself and her husband, and then to Washington and work with Alger Hiss and Noel Field—this makes a very moving story. Not the least interesting part of it is her struggle to get free, and the relief and expiation she found ultimately in confessing to the FBI.

Great controversy is buzzing over the author's mentions of Lawrence Duggan, who fell to his death from a Manhattan office window soon after the Hiss scandal broke. The FBI made public a statement clearing Duggan's name, but Massing insists he once agreed to give some information to "the apparatus." She states she had no direct knowledge of what this was, and that soon afterwards she learned

that Duggan was not cooperating at that time.

This part of her story is not so convincing as the rest, but even if it were thrown out as an aberrant or vengeful notion, her book would remain a classic case history, not only of a warped mind, but of a lost human being, a woman with normal instincts for home-making and idealism, who wasted years of her life in the service of a cruel and inhuman conspiracy.

MICHAEL AMRINE

A CONSTITUTION OF POWERS IN A SECULAR STATE

By Edward S. Corwin. The Michie Company, Charlottesville, Va. 126p.

Whatever Dr. Corwin writes is sure to be scholarly, well-informed, judicious and eminently readable. The urbane comments he drops so casually in his pages simply cry for quotation. Of the McCollum case, for instance, he remarks that "the attempt of the Court to interpret the Constitution's guaranty of religious liberty from the point of view of the complacent secularism of a past generation ill accords with the climate of opinion of an era of insecurity."

The four essays in this slender volume comprise three lectures given on

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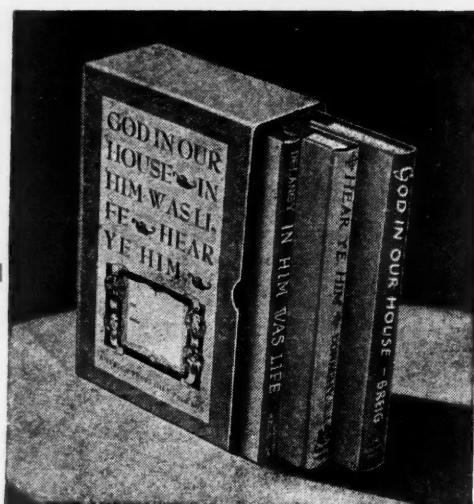
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the William H. White Foundation in the Law School of the University of Virginia, and one from Duke University's *Law and Contemporary Problems*. The latter, "The Supreme Court as National School Board," was also printed in Fordham University's *Thought*. All those interested in the McCollum decision will be happy to have it in book form.

Dr. Corwin's topics are most timely. He discusses the inter-relationships of the Federal Government and the States; the United States, the atom bomb and the proposed international atomic authority; the Constitution and the Atlantic pact; the President's powers in regard to the making of war; and finally, the Supreme Court and the "establishment of religion" clause. If the Court reverses itself on the McCollum decision, Dr. Corwin should certainly be given an "assist."

CHARLES KEENAN

THE WORD

"Peace is My bequest to you, and the peace which I give you is Mine to give; I do not give peace as the world gives it" (John 14:27, Pentecost Sunday).

I suppose everyone but me has seen a plant assembly line at work. Anyway I was invited to go downtown and watch one. My host was a line foreman. He explained that they were assembling refrigerators and took me on a tour of the whole line down to the finished and crated product. For me it was fascinating.

Nowhere have I ever seen such precise order and efficiency. Every tool and part for each operation was close at hand. The operation itself was carried through swiftly, with counted motions. The workers were so steady and attentive to their jobs that although we talked over one worker's shoulder for five minutes he never once even looked up. My friend the foreman kept the whole line under scrutiny with an alert eye, watching for the slightest faltering of the steady tempo of the wonderfully coordinated assembly line.

On the way out he turned to me. "Father," he said, "I'd like to talk to you sometime. I'm not sure just what's wrong. But I'm all mixed up about my situation at home."

I told him how glad I'd be to help in any way I could and invited him to telephone me when he felt like discussing it. With that I thanked him and took my leave, still in a daze at the marvel of efficiency.

I have not seen him since, but I think I may have something to tell him no matter what his trouble turns out to be.

It seems he had lost his peace. Well, Our Lord has something to say about peace in this morning's gospel. "I do not give peace as the world gives it," He says. Maybe my friend wasn't finding peace because he wasn't sure how to look for the right kind of peace.

Now really he had an excellent example of peace immediately under his eye all day long. Peace is order, after all, and in that sense the plant was certainly peaceful. Everything was minutely regulated so that the end product could be obtained with the wisest use of all the means that lay at hand.

But, strangely enough, we who see so much done with well-ordered efficiency cannot always run our own lives that way. It seems to me that we are derailed mentally and emotionally when we swallow what the spirit of the world passes off on us for peace. That kind of peace has nothing to do with order. It is chaotic disorder, worse than what we may be trying to escape. It conjures up pictures of lazy sea voyages "to escape

reality." It counsels us to seek comfort in new and perhaps illicit pleasures. It pretends that we will find "peace" there. If we are poor, it promises peace in possessions. If we are rich, it torments us to strive for more as though peace were at the end of it.

But peace really is God's gift. And to whom does He give it? To people who use their good sense and put order into their personal lives. He pours it upon those who seek first of all to put perfect order into their relations with Him.

There is a specifically efficient way of accomplishing all this, a short cut to peace. Take three or five days off and make a closed retreat. That will give you the time, leisure and quiet necessary for a calm examination of your own soul. You just take your soul away by itself and make yourself an efficiency expert. Then you can go right through it and put everything in order. Pushing your own feelings around may be more painful than organizing a plant. But it is eminently worth while. If your present state of peace is in any way impaired, try it. You will find, to your delight, that you like the result.

DANIEL FOGARTY, S.J.

THEATRE

THE TAMING OF THE SHREW, first of three productions in the Spring series offered by New York City Theatre Company, will be followed by *Dream Girl* and *Idiot's Delight*, each running a fortnight at City Center Theatre. Many playgoers have learned to look forward to the Winter and Spring series at City Center as a semi-annual theatrical bonus that presents them with an opportunity to see worthwhile plays at a reasonable price. More important, the program usually consists of classics that are rarely produced and revivals of recently popular Broadway hits they were not able to see the first time around.

This reviewer, for instance, had never before seen *The Shrew*, and has not yet seen *Idiot's Delight*. I saw the original production of *Dream Girl*, but it will not be a hardship to see it again. There must be thousands of other drama-lovers to whom the City Center Company has become a Santa

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Claus who comes a-visiting twice a year.

Shakespeare was in a rollicking mood when he wrote *The Shrew* and Margaret Webster has directed the revival in the same spirit. Many people who are allergic to lewdness on the stage seem to think that Shakespeare was always scrupulous in avoiding ribaldry in his dialog. The fact, of course, is precisely the opposite. Few dramatists have ever possessed a larger stock of gutter words or were more prodigal in their use, especially when he was writing for laughs. Miss Webster has not bothered to sterilize the Bard's lines.

Clare Luce, as Katharina, and Ralph Clanton, as Petruchio, are starred in the leading roles, and their mutual efforts change a dramatic curio to an uproarious comedy. Shakespeare,

among his other accomplishments, was a masterhand at writing nonsense drama, and he is near his best in *The Shrew*.

Miss Luce and Mr. Clanton play their ludicrous roles to the hilt, squeezing out every ounce of ham the author wrote into the characters. Their courtship scenes are as hilarious as any public spectacle since Virginia Hill appeared before the Kefauver Committee. When Mr. Clanton declares his love for Miss Luce, not forgetting to mention her dowry, she promptly bashes him one on the nose. Reluctant to strike a lady, Mr. Clanton makes a pass at her. Miss Luce retaliates by kicking him on the shins. Mr. Clanton, beginning to get mad, pays her off with a slap in the kisser, and Miss Luce throws a volley of lefts and rights to the midriff.

They clinch and Miss Luce, forgetting Queensbury rules, bites Mr. Clanton on the thumb. The proprietor of the drugstore up the street from City Center, it is discreetly reported, is puzzled by the sudden spurt in the demand for salves, embrocations and other balms for lacerations and bruises.

After the courtship scenes, my interest in the story waned. If pushed for answers, I would say the sets and lights by Ben Edwards are all right and the costumes by Emeline Roche are the same. I would say, further, that Miss Webster's direction is imaginative, and still further, that the acting is competent except in the leading roles.

In the title and co-star roles the acting is only swell.

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FILMS

THE THING is a formidable, and practically indestructible visitor from another planet who is up to no good. The only defense lying between it and a horrible fate for all mankind is a scientific expedition and the crew of an Army patrol plane who happen to be nearby when it lands near the North Pole in something resembling a flying saucer. In the manner of good science-fiction the picture bends every effort to make the impossible plausible. It invents a detailed, reasonable-sounding and incidentally thoroughly chilling explanation for the otherworldly phenomenon. Moreover, it makes its character (played by a capable cast whose faces are familiar but whose names are not), behave throughout in belligerently normal fashion. The imperiled group acts like intelligent men meeting a crisis with the best Yankee courage, ingenuity and good humor. This down-to-earth approach not only makes the crisis seem credible but also provides some of the most breezily amusing dialog ever found in a horror film. In fact, the only spectacular flaw in the picture is "The Thing" itself, which turns out to look too much like the traditional Boris Karloff monster to live up to its advance build-up. Despite this anti-climax, *adults* should find the movie generally good fun and properly frightening at times. (RKO)

FIVE makes the ultimate prediction about the shape of things to come and imagines that some form of atomic radiation has destroyed virtually all

human and animal life on the planet. The premise, a calamity almost too large for the imagination to grasp, makes it mandatory that the picture say something of comparable significance in its examination of the survivors of the disaster. This writer-director Arch Oboler has failed to do, despite patent good intentions and an ability to avoid the more obvious pitfalls of the subject. His five survivors are familiar types. They are brought together by a series of coincidences bordering on the providential but nothing that transpires—except the

elementary fact of a young man (William Phipps) and woman (Susan Douglas) outlasting the others, presumably to start a brave new world—seems important enough to justify the intervention of providence. For adults the subject-matter is sobering enough but the treatment is pretentious and uninspired. (Columbia)

FOLLOW THE SUN. The comeback of golf-star Ben Hogan, following his near-fatal automobile accident, was a natural for screen treatment both as a sport subject and as a story of the victory of grit and determination over seemingly insuperable odds. While it is not as good as *The Stratton Story*, which covered very similar ground, the picture is a nicely played and decently unsentimental account of Hogan's twin success story as an athlete and as a courageous human being. Its tournament sequences, enlivened by the presence of several prominent golf pros, are quite excitingly staged. For some reason the impeccably wholesome love story of Hogan (Glenn Ford) and his wife (Anne Baxter) is played off against a far from edifying one involving a rival golfer (Dennis O'Keefe) and his much married spouse (June Havoc). (20th Century-Fox)

MY FORBIDDEN PAST is a lurid, hard-breathing and altogether ridiculous period melodrama which has to do with the efforts of a newly rich New Orleans belle (Ava Gardner) to get back the man she loves (Robert Mitchum) by discrediting his wife. It is chiefly notable as the picture, the non-appearance in which enriched Anne Sheridan to the tune of \$60,000. She was engaged to star in the film and when it was later made without her she collected the sum in a breach of contract suit. Should she happen to see the picture she might be tempted to return the money as a token of gratitude for a very fortunate escape. (RKO)

MOIRA WALSH

RILEY HUGHES, author and critic, in the English Department at Georgetown University, is a frequent reviewer for *AMERICA*, the *Catholic World* and other journals.

REV. WILLIAM A. NOLAN, S.J., is Professor of Sociology at St. Louis University and in The Institute of Social Order.

MICHAEL AMRINE, a former newspaperman and until recently engaged in information work on atomic research, is the author of *Secret*, which deals with the problem of national security.

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CORRESPONDENCE

General MacArthur

EDITOR: I wish to express my sincere congratulations to you on your excellent treatment of the General MacArthur affair. It is a fine example of the application of Christian ethics and reasoning to the problems of everyday life. You are to be admired for your courage and fortitude. . . .

I think Father Conway did an excellent service to thinking Catholics. He has called attention, in his article on Pius XII and World Federation (Am. 4/28), to the fact that the Catholic moral principles concerning war, as well as the words of our present Holy Father, are not just "pretty sayings" but that the price of peace is going to be an expensive one in terms of pre-atomic thinking. I hope that it will inspire Catholics to read what Pius XII says about peace instead of the writings of men like Joseph P. Kamp.

(REV.) EDWARD P. SCULLY
Seton Hall University
South Orange, N. J.

EDITOR: To dismiss MacArthur as one who should be allowed to "talk himself out" is to neglect a great source of wisdom. . . . Congratulations on the moderation and balance of your April 28 editorial. . . . You make it clear that you consider the complexity of reasons supporting our foreign policy "still debatable."

If the Truman Doctrine, Marshall Plan and Atlantic pact ultimately succeed, they will go down in history as the result of bold and brilliant leadership.

Why write off and hand over Europe? EDWARD J. HOGAN, S.J.
New York, N.Y.

EDITOR: Your editorial "The MacArthur ouster (4/21) is in perfect harmony with the policy volte-face adopted by AMERICA for sometime.

"The supreme task of ensuring our security" should begin by ousting those who, for the past six years, have done everything possible to endanger it. ROBERT BOURASSA, M.T.
Chicago, Ill.

EDITOR: Your editorial "The MacArthur ouster" though not outrightly, nevertheless implicitly backed up the imprudent action of the President.

Then, in the issue of April 28, AMERICA comes forth more daringly to take the side of the President. And

I wonder whether the criticism that I heard some time ago leveled at AMERICA, namely, that it will back up the Democratic Party, whether right or wrong, because more Irish belong to the Democratic Party, is not hereby vindicated.

(REV.) SOLOMON J. MAZEIKA
Philadelphia, Pa.

EDITOR: It was with great surprise that I read your editorial of April 21, 1951, entitled "The MacArthur ouster." Our confusion is greater due to MacArthur's speech. In this editorial it seems you are in full accord with the policy of the Administration, namely, to go along with the U.N. members who have, up to date, given the sum total of 20,000 troops to carry on a war of attrition, whereas the United States has well over twice that number of casualties.

I am no military authority. I have, however, lived as a missionary in Manchuria in the territory just north of the Yalu River which separates Korea from Manchuria. It seems, from the considerations you give us, that we must not overlook the fact that you are woefully ignorant or downright dishonest to state what you did as the third premise in your editorial. This is the most important. The others are based on conjecture of what Soviet Russia will do and the cooperation of our Allies. Thus far our Allies have done little but talked much.

(REV.) WILLIAM R. KILLION
Marylhurst, Ore.

EDITOR: Your April 28 issue was most disappointing in that it gave virtually no mention of the high moral tone of General MacArthur's historic address to the Congress. MRS. M.
Los Angeles, Calif.

(The omission occurred through unlucky timing. All we could do was compress a last-minute summary of the General's main policy statements into pages that were down at the printer's. Gen. MacArthur's moral tone has always been high in his public statements. So has President Truman's. That is not the issue between them. Ed.)

Pius XII and world federalism

EDITOR: Fr. Conway's article, "Pius XII and World Federation" (Am. 4/28) relates that many American Catholics (Continued on p. 176)

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JESUIT HOME MISSION. My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

JESUIT MISSION. I shall devote part of my time during 1951, my Golden Jubilee Year in the Society of Jesus, to helping the Jesuit Mission in Belize, Central America, erect a much-needed college building. To my prayers for Francis Xavier and the little Flower, co-patrons of the missions, you may add your financial assistance. Rev. Jos. M. Kiefer, S.J., St. Ferdinand Rectory, Florissant, Mo.

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(Continued from p. 175)
have been turned against world federalism by the charge that it is subversive—and thereby points up a common human failing: the uncritical readiness to accept or reject a project without adequate investigation.

Busy Catholic working people lack the time for a thorough study of every issue or group. But let's not label a man heretical or subversive just because we disagree with him.

ROSE A. MCGRATH
Brooklyn, N. Y.

EDITOR: The eloquent and moving article on the Pope and world federalism gave me vast satisfaction . . .
New York, N.Y. A. J. G. PRIEST

EDITOR: I want to give Fr. Conway a genuine and enthusiastic salute for his excellent article . . .

HENRY J. BENDER JR.
Union City, N.J.

EDITOR: I question Fr. Conway's interpretation of the Pope's address . . . Not having the definitive text before me . . . the language [of Fr. Conway's excerpts] is indeed general and its meaning not too clear . . .

ROSALIE MOYNAHAN
Washington, D.C.

Catholics are hard to meet

EDITOR: Why are mixed marriages contracted by so many Catholics ("Why didn't someone tell me?" by Speranza, Am. 4/7)?

In fourteen years of public schooling, I found that 90 per cent of my classmates were non-Catholic. I knew a number of Catholic girls. All but one married Protestants. I myself didn't know how to go about discovering Catholic young men. There were few social activities in the parish . . .

The lack of social activities planned to bring together young Catholic men and women is the chief cause of mixed marriages in urban and metropolitan areas.

B. M. H.
Santa Monica, Calif.

Newman on medical ethics

EDITOR: The complete address of Cardinal Newman, from which you quoted a very telling excerpt (Am. 4/28), has a particular relevance today. It deals with the relation of medicine to morality. . . .

Many contemporary Catholic medical apologists make the mistake of justifying Catholic ethics and moral theology primarily because they coincide with what is now acceptable medical practice.

Newman would never reason that way. Of the medical man he says: ". . . his action is suspended in the

given case [of conflict between medicine and morality] by the interests and duty of a superior science, and he retires, not *confuted* but *superseded*" (emphasis added).

HERBERT A. RATNER, M.D.
Oak Park, Ill.

Obligation of the dying

EDITOR: It was good to read your recommendations on kindness to the dying (4/7). You might have gone further and urged that people in danger of death be told in time, not only in order to receive extreme unction—which is not of strict obligation—but also that they may fulfill the definite obligation of receiving Holy Viaticum if possible (cf. Canon 864).

JOSEPH GRAU, S.J.
St. Marys, Kan.

Specialized retreats

EDITOR: The Catholic policeman who writes, in your issue of April 7, about the importance of Catholic priests, editors, teachers, labor schools, Holy Name Societies, Anchor Clubs and other groups aiding the policeman to do a better job honestly has an important point.

Why not more retreats organized for groups, policemen, firemen, lawyers, journalists, business men, union members, and others? Retreats planned to take up the special problems of each group, handled by men who have made careful study of these problems?

HARRY W. FLANNERY
St. Paul, Minn.

Seasoning

EDITOR: I am always interested by "Current Comments," and especially by the expose of the *Nation-New Leader* suit (4/14). Nevertheless, in your attempt at unity of Americans I think that you are not being as *Catholic* in your comments as you could be. I'm probably wrong here, being only a sophomore in college. . . . I do think that it is a good idea to keep us informed as to what's going on in Washington, since all the papers have their own axes to grind.

BILL FOLEY
Chicago, Ill.

EDITOR: Just as your booklet, *Tenets for Readers and Reviewers*, by Fr. Gardiner, has been an invaluable aid in my teaching of fiction, so your series on the American Novel, and the book resulting therefrom, will be a "must" in my American literature courses.

SISTER MARY CONSILIA, R.S.M.
Assistant professor of English
St. Xavier College
Chicago, Ill.